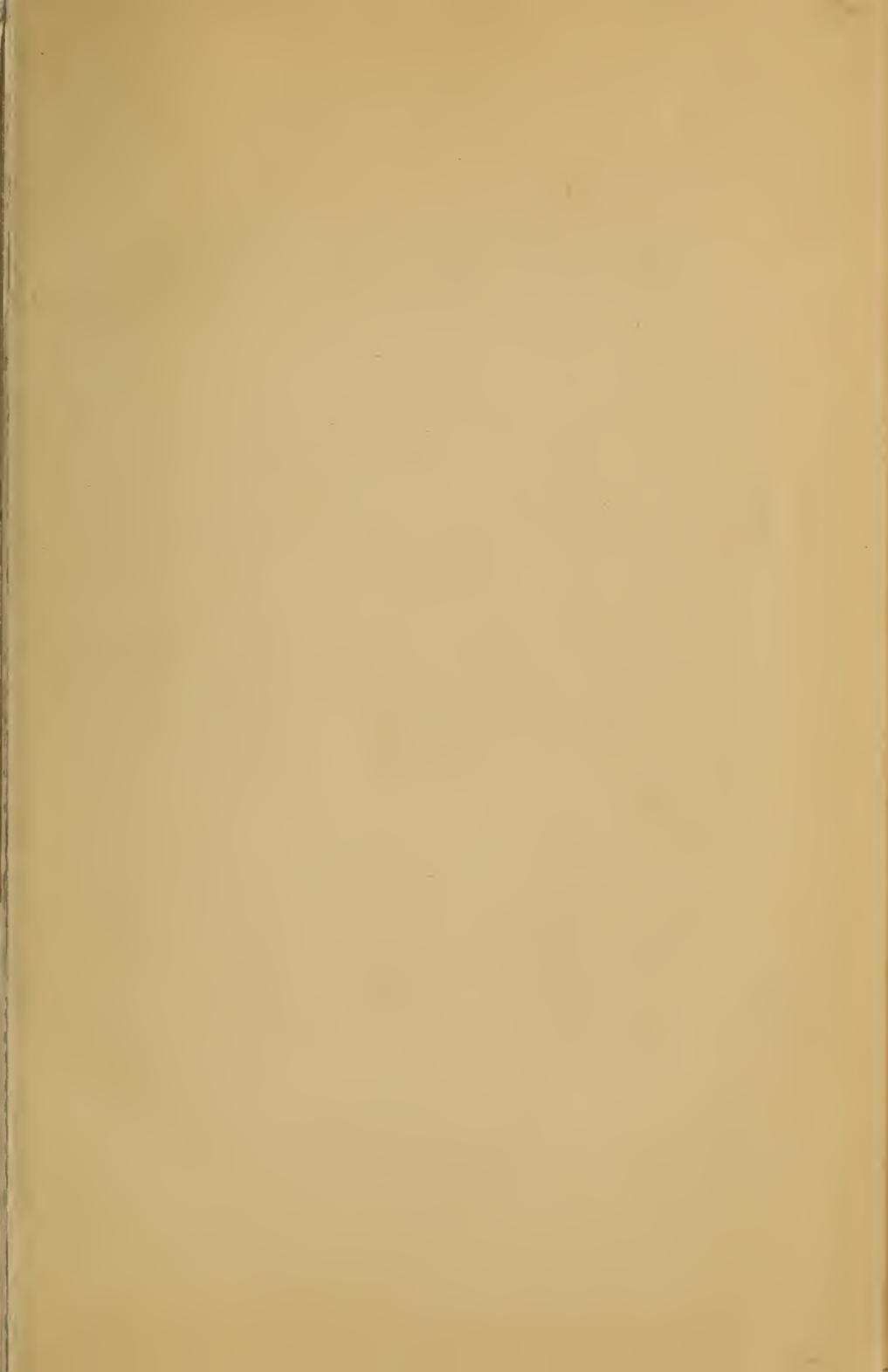




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H. P. FRASER.

THE
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BY JOHN BENSON ROSE.



LONDON:
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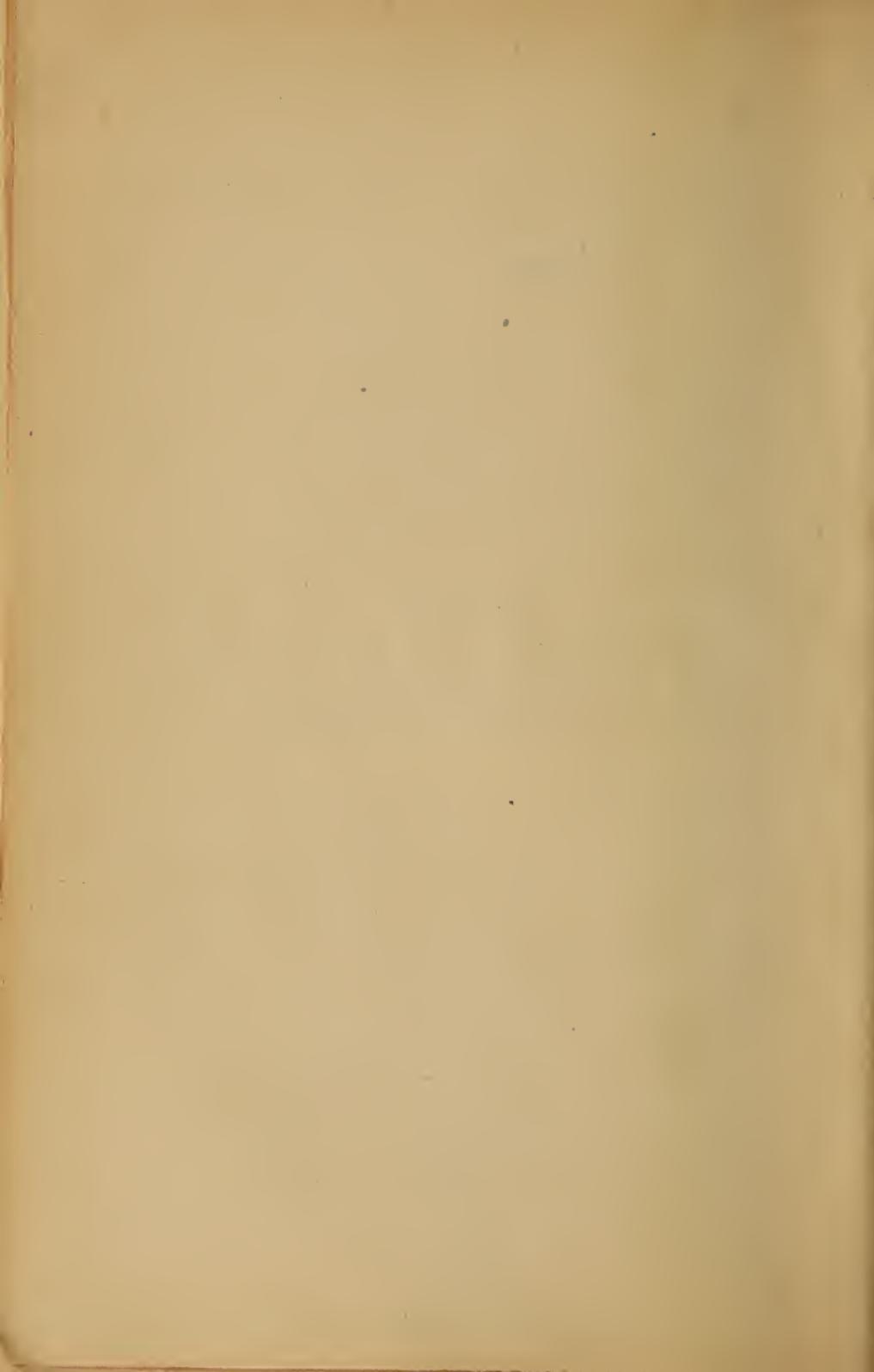
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ERRATA.

Page 72, line 147, *read* The old bays fall from altars Iliacan.
" 77 ,, 302, *omit* far; *insert* meal.
" 102 ,, 5, *omit* Iliades; *insert* For Romulus.



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THE FASTI.

BOOK I.

THE Times and Seasons of the Latin year,
The stars that rise and rule and disappear,
Causes and digests, shall my song declare.

Smile on the task, Cæsar Germanicè,
And steer the timid bark I launch to sea.

5

Scorn not the theme as light or poor of wit,
Thy favour will suffice to sanction it.

Annals of eld, and deeds of high emprise,
Ennobling days, shalt thou there recognise :
Oft will thy father's name, and grandsire's, be
Linked with domestic feasts ; oft wilt thou see
Thine own recorded here, and Drusus' name,
In rubric Fasti of ennobling fame.

10

Others have sung Cæsarian campaigns,
Sing we Cæsarian altars, feasts, and fanes.
Bow down a brow benignant, and impart
Modest assurance to my beating heart ;
For while the praise of thine I undertake,
Success or failure follows in thy wake.

15

The page, submitted to thine eye sedate,
As to the Clarian god's, doth crepitate ;
For we have heard thine eloquence, we know
How, for thy friends arraigned, its accents flow ;
We know how deep the stream, how full withal
Thy flow of fervent verse poetical :

20

25

A seer thyself, bend down upon a seer
 If that it lawful be, a favouring ear,
 And aid the journey through the happy year.

When that Rome's founder times divided, he
 Ordained twice five months for one year to be.

30

Ah! Romulè, thou wottedst more of wars,
 And subjugating neighbours, than of stars.

Yet, Cæsar, he, by reasons good, was moved
 To that result, though it erroneous proved.

Gestation's period, which our females bear,
 He deemed sufficient for a current year.

35

It likewise was the period sacred to
 A widow's mourning, and the pomp of woe.

Quirinus trabea-garb'd, and making laws

For a rude race, thought these sufficient cause.

40

His father Mars he put the first in place;

Venus the next as authoress of his race;

Seniors and Juniors had the third and fourth;

The rest in sequent numbers he set forth.

But Numa added Janus thereunto,

45

And Shades ancestral, making months more two.

And now to teach the rites of divers days

(Each dawning morn hath not like offices);

Nefasti those, when the three words are barred,

And Fasti those whereon lawsuits be heard.

50

L. 49.—The three words were—Do, Dico, Addico. The prætor pronounced them when, as judge, he decided suits. I give, I pronounce, I adjudge. The first is the property of our grand jury to find a true bill; the second of our jury to give a verdict; the third of our judge to award sentence. The Roman prætor held all three.

Nor deem that one whole day enjoys one right,
Nefastus may be Fastus ere the night.
When entrails offered have been, all is free,
Then may the “Honoured Prætor” make decree.
There is a day whereon the consul pens 55
The Septa in, the Roman citizens.
On the ninth days’ unbars the market-place,
Oft as recurring, to the populace.
Ausonian Kalends Juno claims as hers:
The Ides are sanctified as Jupiter’s, 60
When the best spotless lamb to him is slain :
But the Nones own no guardian god or fane.
Sequent to these—I rede you mark it well—
The Morrow will be black ; and sooth to tell
Events, not omens, have oft proved it so ; 65
Rome on such days has suffered from the foe
Her worst defeats and fearful loss and woe.

These points to Festivals are general
Therefore I now adduce them once for all.

KAL. JAN. FEAST OF JANUS.

First, Father Janus, in my verse appear 70
And bid Germanicus a happy year.
O Father, of the year of silent track,
Sole Deity beholding thine own back ;
O Biceps ! present with our rulers be ;
Beneath whose rule the fertile earth and sea 75
Enjoy prosperity : Quirinus shew thy face
To Roman Senate, Roman populace ;

The dawn propitious is ; with heart and voice
 Mate words and days and bid us all rejoice ;
 Open thy candid temples, bid to cease 80
 The sounds of strife, bid Envy hold her peace.
 Behold how *Æ*ther glows with sacred fire,
 Where incense and odorous nard aspire ;
 How lambent flames all tremulously rolled
 Up to thy dome, reflect from burnished gold. 85
 Lo ! the procession mounts Tarpeia's height ;
 The garb and festival are sacred white ;
 New fasces lead the way ; in purple dye
 New consuls in the chairs of ivory.
 The unyoked steers, from the Faliscan plain,
 Proffer their necks consentant to be slain ; 90
 And Jupiter from heaven gazing round
 Regardeth nothing else, but Roman ground.
 Salvé, auspicious morn ! for ever aye
 Return to Romans an auspicious day. 95
 Janè biformis, what shall I call thee ?
 Greece, has no corresponding deity.
 Propound the cause, why of Celestials one
 May see behind his back the deed that's done,
 And at the same time view events before. 100

L. 90.—The white oxen of the sun, slain by the followers of Ulysses, despite the warnings of Circè and Tiresias. Faliscan is a corruption of the word Pali-stan, fire-worshippers. These oxen were fed on the sacred Clitumnus, and are preserved to-day in the sanctuary of Sheikh Shems by the Yesidi, where Mr. Layard found them.

And sacred Janus burst upon my sight.
Amazed I stood, my hairs erect with fright, 105
And my heart sunk within my breast downright :
His right hand grasped the staff, the left the key,
As from his foreface thus he answered me :

“ Laborious Bard, toiling of Times to learn ;
Fear not, but mark my precepts and discern. 110
The Old-age called me Chaos : I belong
To earliest time, and thence deduce my song.
This lucent Air, these Fire, Water, Earth,
Commingled ere their elemental birth
In one great mass ; but when they ordered were 115
To harmonise, each sought its proper sphere ;
Flame soared on high, Air took the middle space,
And Land and Water each assumed its place.
Then I, who was a lump of mud, a clod,
Received these features worthy of a god. 120
Yet still, in this reduplicated face,
I bear a remnant and chaotic trace.
But there is yet another cause why I
Am fashioned thus, to wit, my Ministry.
Whate'er you see around to me is given 125
To open and to shut, Earth, Sea, and Heaven ;
The world committed is to me alone,
The right to turn the key is all mine own ;
And while it pleases me, I liberate
Sweet Peace to ambulate the tranquil state, 130
And did I not turn the firm bolt on War
He would rush forth and set the world ajar.

I, and the gentle Hours, preside above ;
 I open and I shut the door to Jove ;
 Therefore am I called Janus ; and my priest 135
 Doles honey cates, the Liba, at my feast
 And salted meal ; calls me Patulchius,
 And (smile not) in the same breath Clusius ;
 So did the Old-age strive by change of names
 To indicate my functions and their claims. 140

Such are my functions ; for my shape, altho'
 Guessed it thou hast perchance ere now, you know
 That every door must have a double face ;
 One views the Lares, one the Populace ;
 And as your mortal Janitor, who sees 145
 From threshold floor, exits and entrances,
 So I, the Janitor celestial, view
 Eöan and Hesperian regions too.
 Hecat' you know is furnished with fronts three
 That she may watch and ward her Triviæ, 150
 And I have twain, that, without movement, I
 May view alike past and futurity."

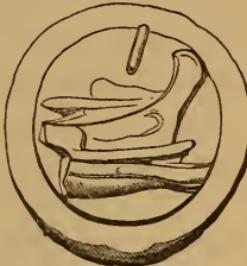
So far he spoke, and his benignant eye
 Seemed to invite to further colloquy ;
 I plucked up courage, made acknowledgment, 155
 And thus pursued, but with mine eyes down bent.
 "O tell me wherefore is the new year born
 In frost and cold, when all is chill and lorn ?
 Surely its birthday should in Spring have been
 When meads are blossoming and woods are green ; 160
 When the young buds are bursting from the bines,
 And elms are gorgeous, garmented with vines,

When corn blades upward shoot and the sweet bird,
In purest ether, carolling is heard ;
When flocks are wanton, and the swallow guest 165
Beneath the roof and rafter frames her nest ;
When sunshine blesses all, the steer and share,
Should not this be the birthday of the year ? ”
So did I ask with fervency ; so he
Responded with contrasting brevity :— 170
“ The winter Solstice doth the years divide ;
Annus and Phœbus, both claim Brumaltide.”

I pondered on and asked why New Year’s-day
From legal pleas should not exempted be ?
“ Then learn ; ” he said ; “ inestimable time 175
Must not be lost, but seized on at the prime ;
A bad beginning would usurp the year :
Therefore I will, that each man in his sphere
Work ere he play—and show his willingness.”
I asked him next—“ Wherefore, when I address 180
My prayers, O Janus, to the gods on high,
Do I bring wine and frankincense to thee ? ”
“ Because I hold the threshold, keep the door ;
Access to them, through me, must you implore.”
“ Why, Janus, on thy Kalends do we greet 185
With compliments and wishes those we meet ? ”
Then he, incumbent on his staff, replied :
“ Omens are from first indexes supplied ;
Your timid ears catch the first spoken word,
The Augur answers from the first seen bird, 190
Then ears of gods are open, and their fanes,
And then the votary his wish obtains.”

He paused—my question trod on his reply—
“ Say what the date and dry fig signify,
And candid honey in white earthen ware
We offer then ? ” “ All that is sweet and fair ;
A sign prognostic that the year may run
Its destined course as blandly as begun.” 195
“ I see the cause of sweets, now tell the cause
For the small coin, and I shall know thy laws.” 200
He laughed and said : “ O thou of little wit,
The habits of all time account for it ;
Why e'en when Saturn reigned on earth, e'en then,
Nought sweeter was than money unto men.
The passion grew with time ; it grew, but now 205
It culminates, and can no further grow.
Wealth now predominates ; not so of yore
When Rome was little and the Romans poor.
Quirinus, Mars-begotten, laid his head
In a thatched hut, beside the river's bed 210
The reeds amidst. The Fane of Jupiter
So lowly was, sedent he stooped him there ;
The bolt in his right hand was potter's clay ;
Boughs strew'd, not gems, the Capitoline way.
The Senators fed sheep, nor scorned on bed 215
Of straw and fragrant hay to couch the head ;
The Consul left the plough for curule chair ;
Silver to hold was criminal and rare ;
But when Dame Fortune raised unto the dome
Of the high heavens above, the head of Rome, 220
Then grew the lust of lucre, love of gain ;
The more they had, the more would they obtain,

Greed to accumulate, and greed to spend,
 Vices on vices gendered without end ;
 Like to the toper in his drunken thirst, 225
 Water on water drinking till he burst.
 And now 'tis all in all ; it honour buys
 And friendships, and, the poor man lowly lies :
 And dost thou yet demand, what auspices
 In ancient coin of brass, or augury is ? 230
 We gave brass formerly, we give gold now,
 And the new omen beats the old, I trow.
 We, who delight in fanes, we gods, who praise
 The old simplicity, admire the blaze
 Of golden temples, suited gods unto. 235
 We praise the olden time, we love the new,
 For both are good, so both be lele and true.”
 He paused, and I nought seeming to deter,
 Further addressed the Deus Claviger :
 “ Much have I learned in sooth ; but tell me now 240
 What means upon the coin the galley’s prow,
 And on the obverse a bifrontal face ? ”
 “ Ah ! Time obliterates,—or you would trace



THE ROMAN AS.

Poseidon stands on such a Galley in a coin of Beyreuth.—BRYANT, III., p. 338, pl. xxviii.

Me, in that duplex form ; myself it is.
 And for the galley's prow, the cause is this— 245
 Saturn came hither in a ship ; expelled
 From seats on high, him Tuscan Tiber held,
 After that he had wandered round the world.
 Well I remember how from heaven was hurl'd
 The Deus Falcifer by Jupiter, 250
 And his first advent and reception here.
 The name Saturnia followed his abode,
 And Latium also, from the latent god.
 In memory, then, of their celestial guest,
 The good inhabitants on brass impressed 255
 The modelled ship. I, upon the left side
 Resided then, of Tiber's placid tide—
 For where Rome is, was uncut forest then,
 And oxen grazed these matchless haunts of men ;
 My arx, the hill, you call Janiculum, 260
 So called from me, and shall be times to come.
 My reign began in the primæval tide
 Of mundane things, when gods dwelt side by side
 With men below ; or ere Dame Justice fled
 From earth and crime, last of the gods who sped ; 265
 When man was swayed by virtue, not by lust,
 And laws were all superfluous for the just ;
 When peace and doors domestic were my charge,
 (He showed the key) and Peace I set at large."

L. 269.—On the authority of Aratus, the key was similar in shape to the constellation of Cassiopeia : “her glittering stars depict the crooked key of the bifolding door and warder.” This is its form :—

He closed his lips, and I re-opened mine, 270
 My mortal thoughts eliciting divine.
 "Tell me, O Janus; the bifrontal doors
 And fanes are many; why one only yours,
 Betwixt two Forums where your statue stands?"
 He stroked and smoothed his beard between his hands;
 Of Titus Tatius, the Cæbalian, told, [275
 Tarpeia's falsehood and the torques of gold.
 How she betrayed, unto the Sabine foe,
 The path the sacred citadel unto.
 "For then, as now, there was a sheer descent 280
 Down to the valley, and the path ypent
 Betwixt the Fora: there the Sabines were.
 Saturnia had unbarred my barrier
 With hand insidious; and I, fearing to
 Contend with her, considered what to do 285
 In this my proper matter. Fountains are
 A source of wealth to me peculiar.



"It is similar to the sickle-shaped key Homer gives to Penelope, according to Eustathius."—Dr. Lamb's 'Aratus,' p. 98. It likewise corroborates the opinions of the Bryant school that Noah, Saturn, and Janus were one and the same. We find the ship or ark common to the three, and also this symbol of the falx, scythe, pruning-hook, and key.

I opened every fountain source below;
 I added sulphur to the gelid flow,
 And so to Sabine foes I barred the gate
 With boiling waters; and in after date,
 When quiet was the vale, men understood
 The waters medicated were and good:
 Therefore they built this altar and its fane
 To burn in sacrifice my cates and grain." 290

I asked again, "Why do you close the bar
 In time of peace and open it in war?"

"For ingress to returning warriors,"
 He answered promptly, "I throw open doors
 Wide as I may; and when the combats cease,
 I turn the key upon my Lady Peace,
 Lest she perchance should gad; which will not be
 I trow awhile, beneath Cæsarian sway."
 He said, regarding with his eyes around
 The placid world, where all was peace profound. 300

Yes Peace, Germanicè! The conquered Rhine
 And all her subject tributaries, thine.

O Janus, grant us peace for evermore,
 And ministers of peace; which to ensure
 Preserve its author in our Emperor. 310

TEMPLES OF JOVE AND ÆSCULAPIUS DEDICATED.

And further, searching Fasti, do I find
 Upon this day, two Deities enshrined
 By Roman forefathers; the island on
 Dividing Tiber's waters. The great Son
 Of Phœbus and the nymph Coronis there
 Reception found; so also Jupiter. 315

On the same island they—and nothing loth—
Stand side by side, grandsire and grandson both.

III. NONES. CANCER SETS.

Now of the stars : Doth aught forbid, I ask,
To sing of them, as portion of my task ? 320
Surely they favoured were, whose mortal eye
Uprose to scan those mansions upon high—
Surely they soared in spirit to the spheres
High over haunts of human crimes and cares.
No lust or wine enflamed or dimmed their sight ; 325
Nor military toil, nor civic rite,
Nor puffed ambition, neither tinselled fame
Nor sordid love of wealth arrested them.
They subjected the stars to mortal ken,
And drew down æther to the haunts of men ; 330
So sought they heaven ; not Titan like, on high
Mountains on mountains piling to the sky.
Do we the like ; and mete the plain divine,
And unto every day its stars assign.
Thus, on the third before the Nones, we view 335
The earth besprinkled with celestial dew,
And for the Crab, eight-footed, look in vain ;
Who entered has, headlong the Western main.

NONES. LYRA RISES.

So on the Nones, when sable clouds aspire
With storms attendant on the risen Lyre. 340

V. ID. JAN. JANI AGONALIA.

Now add four days in sequence from the Nones
Janus, the Agonalian light atones.

The name perchance hath reference to the Priest
Who when succinct for sacrificial feast

With hand and steel upraised to smite the blow

345

And cause the tepid victim blood to flow,

Always demands "Agōnē," "Shall I do?"

Nor doth he smite till he be bidden to.

But there are others who the word refer

To the poor flock "Agantur" driven there.

350

Some to the old Agnalia it retrace,

And deem a letter has dropped out of place.

Some from the Agony the victims feel

On seeing in pure waters the bright steel.

Some, from Agōnes and the Grecians, claim

355

Its origin and antiquated name.

But sheep of old were called Agonia too,

And that to my mind is the meaning true;

To wit: the patriarch Ram the offering is

Made by the Rex to soothe the deities.

360

Victim 'tis called when slain by Victor's hand,

And Hostia, when hosts hostile quit the land.

The Gods of old accepted man's appeal

With offerings of pure salt and simple meal.

Not yet had ships bounded o'er subject seas

365

For tears of myrrh, wept from the wounded trees.

Not yet Euphrates frankincense, nor Ind

Her spice and saffron, wafted on the wind:

Then native herbs sufficed for holydays
And the bay branches crackled in the blaze. 370
He was deemed rich, who in his coronet
Of rustic blossoms wreathed the violet.
No knife in those days was unsheathed to smite
The lordly bull in sacrificial rite.
Ceres—she was the first to joy in blood 375
Of sow, for rooting up her cereal food.
The bristly swine would plough her crops among
In the sweet springtide when the blade was young ;
And the sow paid the penalty condign.
E'en so, the goat browsed tendrils of the vine, 380
Unheeded her example ; man might say,
Beholding him, " Ah, munch and munch away,
Goat with corroding tooth ; there still will be
Juice of the grape sufficient unto thee,
When at the shrine you bleed in punishment." 385
The words prophetic were of the event :
For, with his forehead sanctified by wine,
O Bacché, is he offered at thy shrine.
And thus her guilt was fatal to the sow ;
His fatal to the goat ; but tell me how 390
The ox, and the poor sheep paid penalties ?
The shepherd Aristæus lost his bees ;
He wept his swarms confounded in one doom
Dead offspring, and unfinished honeycomb :
Him hardly his cerulean mother might 395
Console, so weary woeful was his plight :
Cease boy to weep, she said ; to Proteus go,
He can repair thy loss, relieve thy woe ;

Yet will he fool thee, unless thou can'st bind
 His limbs in fetters to coerce his mind. 400

And the youth sought the seer, and sleeping found
 His haunt within, and hands and arms he bound.

And he the Watery Sire, essayed in vain
 His wizard arts ; with brow cerulean
 Upraised, he said : “ Now what dost thou require ? 405
 Redemption for thy swarms is thy desire ?
 Bury, in earth, the immolated steer,
 He will resolve the question you ask here.”

The pastor did so ; from the putrid frame
 Fervent with life, swarms by the myriad came. 410
 Fate claimed the sheep ; she miserably browzed
 Verbenæ sacred ; and the wrath aroused
 Of rural gods. With instances like these
 What victim could escape life's penalties ?
 Persia devotes the steed, the brave, the fleet, 415
 To Hypereion as an offering meet.

The hind had been the substitute and sign
 For virgin offered at Diana's shrine ;
 Now for herself, no substitute, she falls.

Sapæans, upon Trivia's festivals 420
 Offer dogs' entrails, snowy Hæmus on.

The ass, Priapus to—the tale is one
 Like to that God himself, a tale of shame.
 To Grecian festival the votaries came,
 Of Bacchus ivy-crowned triennial. 425
 The gods of cold Lycaeum one and all ;
 Pan and the Satyrs, prone to jollity ;
 And Nymphs and Naiads full of mirth and glee ;

Silenus on his ass, now senior, and
The young Priapus with his scaring wand. 430
Upon the turf—in grove the pleasantest
They spread their tables, and they lay at rest.
Liber gave wine ; each wreathed his coronet,
And mingled charily the rivulet
Of waters with their wine : and Naiads there 435
Some locks dishevelled, some with kempt bright hair ;
One's tunic is upraised, another's falls,
Shoulders and breasts are bared at intervals ;
One trails her robe, and limbs the gazers greet
Of flashing beauty, and unsandalled feet ; 440
The youthful Satyrs and the jolly Pan,
Silenus, natheless old, to warm began :
Priapus ruddy, guardian and grace
Of garden ground, is caught by Lotis' face ;
He gazes, loves, his passion signifies 445
By nods and becks and lover's smiles and sighs.
Beauty, intuitively proud, disdains
The lover's suit and laughs at lover's pains ;
And, Lotis by her haughtiness of mien
Avouched her scorn with innate pride and spleen. 450

"Twas night, by wine and revelry oppressed,
Each sought for silent slumber spots of rest.
Lotis beneath a maple wearied slept.
The lover slept not, he in silence crept,
Scarce breathing, stealthily unto her lair ; 455
He gains the secret couch of Naiad fair,

Fearful of his own palpitating breath ;
 He draws the veil, the coverlet beneath
 Which she was slumbering : when, lo ! the bray
 Of ass, Silenus owned, drove sleep away ; 460
 Slumbers were scattered all by sounds like those—
 Affrighted and awoke, the Nymph uprose
 And fleeing raised the grove : all laughed to see
 The scene absurd and baffled deity ;
 But the ass died for it ; from thence began 465
 That sacrifice, Hellespontiacan.

And feathered tribes were spared in days of eld,
 The guiltless warblers of the wood and weald
 That build their nests and hatch their young with notes
 Of dulcet sweetness from their swelling throats. 470
 That sweetness saves them not, for augury lies
 In voice of birds, divulging destinies.
 Truly, it may be so—attendant on
 The Gods above, their wills may be foreshown
 By flight and voice of birds ; and therefore 'tis 475
 The milk-white dove is burnt in sacrifice
 Torn from her mate ; and so, oblivious
 Of the saved Capitol, we yield the goose—
 His liver upon chargers at thy fane,
 O dainty child of Inachus. Again 480
 The crested bird, because he hails the light,
 By night is sacrificed to Goddess Night.

DOLPHIN ARISES.

Meantime the Dolphin quits his parent main
 And soars resplendent in the skies again.

IV. ID. JAN. MID-WINTER.

The next day marks mid-winter: half is done, 485
 And there is yet another half to run.

III. ID. JAN. FESTIVAL OF CARMENTIS AND JUTURNA.

Tithonus quitted, next Aurora sees
 The double feast. Arcadian mysteries
 And goddess's old rites pontifical.
 Also the nymph Juturna's festival— 490
 Sister of Turnus, on the Campus, thou
 Art worshipped where the "Virgin waters" flow.
 From whence shall I each rite and cause derive?
 Who will direct my sails as on they drive
 Thro' pathless seas? O thou that hast thy name 495
 Derived from song, let song prolong thy fame.

From mighty Arcas, the Arcadian earth
 Derived her name, or e'er the moon had birth.
 Evander thence, of birthright fair and good,
 Was yet ennobled by his mother's blood, 500
 His sacred mother, whom the god inspires
 With verse prophetic and ethereal fires.
 'Twas she foretold the troubles of the state
 Arcadian, in words replete with fate.
 And so they fled, the mother and the son 505
 From lands Arcadian, home Parrhasian.
 The grieving mother said, my child weep not,
 You must with manly spirit bear your lot;
 'Tis Fate, 'tis God, it is no fault of thine.
 We from the town are thrust by wrath divine, 510

L. 495.—"O thou :" Carmentis.

And not for crime, go we to banishment ;
 'Tis wrong we suffer and not punishment ;
 The righteous soul in an undaunted breast
 Unswayed by hope or fear does its behest.

Nor we the first to suffer Fortune's blow,
 Great men before us oft have suffered so :
 Cadmus was banished from shores Tyrian
 And entered, exiled, realms Aönian.

Such wrong the Pagasæan Jason bore ;
 Such Tydeus ; and a crowd of heroes more.
 The world, to a brave man, a kingdom is—
 As air to birds,—as unto fishes seas.

Winters have end, and troubles must subside ;
 Believe me child, Time brings a better tide.

Evander then, his mother for his guide,
 Inspired Carmentis ! entered Tiber's tide.
 Entered Hesperia, cut the Tuscan waves.
 And where the river, fords Terentan, laves,
 There she looked forth, and sparsely scattered there
 Beheld the shepherds' huts : with streaming hair 530
 She stood upon the poop and laid her hand
 Upon the steersman with inspired command ;
 And stretched her right hand o'er the opened scene
 And stamped her foot on deck with lofty mien,
 And would have leapt to shore, but that her son, 535
 Evander, her restrained with grasp upon :
 " Hail, and all hail, ye local gods, she cried ;
 Hail, land of offspring to be deified ;
 Hail, fountains, floods, Nymphs of the woods and groves,
 And choirs of Naiads ! let us share your loves, 540

515

520

525

530

535

540

My son and I—and let our feet alight
Upon thy happy soil with omens bright.
Am I deceived? or are these hills to be
Enclosed with mighty walls; and earth and sea
Governed from hence hereafter? Even so, 545
Mistress of the whole earth, these hills shall grow;
Dardanian ships shall gather on these shores,
Another promised bride the cause of wars.
Pallas, dear grandson mine—depose those arms,
Yet why depose! a glorious death hath charms. 550
And conquered Troy, forth from thine ashes rise,
Revenge thyself on hearths of enemies.
Consume Neptunian Pergamus, consume,
And rise again more glorious from thy doom.
Pius Æneas here shall bear his sire, 555
And gods of Ilion, and the Vestal fire,
Receive them, Vesta, here! The time will be
A man shall rule the world, thy votary
Himself a god, and guard thy rites and fane.
The house of the Augsti, shall maintain 560
The guardianship of Rome; 'tis Heaven's decree
That they shall hold the reins of destiny.
Tho' one would it refuse, yet may he not—
He son and grandson both—decline his lot.
Julia Augusta, too, enshrined shall be; 565
Here shall she hold a new divinity,
Worshipped to be, for evermore, with me.

Her prescient words descended to our days
As there they stopped and stayed in prophecies.

They stepped from deck to shores of Latin land
 Exiled, but happy exiles on such strand ;
 And straightway rose their domiciles, and none
 Fairer than theirs Ausonian hills upon.

570

Thither came Hercules : an orbit vast
 Of earth, the hero Claviger had passed,
 Driving his Erythæan herd : they fed
 Upon the mead unintended,—whilst his head
 Was pillow'd 'neath a Tegeæan dome.

575

At dawning morn, Tirynthius left that home
 To find two bulls were missing from the herd.

580

No traces of the silent theft appeared,
 Cacus had dragged them backwards to his den,
 Cacus the shame of Aventine was then,
 And terror of its groves ;—infliction dread

585

Of neighbours and of strangers ;—brutal head
 Inhuman, mighty strength and mighty frame
 And Mulciber his sire : dread and shame

Of the Mount Aventine ! his home a lair

In the huge cavern's deep recesses, where

Beasts roamed perplexed ; a den with human bones

And human skulls, hanging on portal stones,

And festering with slayings was the ground :

Tirynthius departing thence, the sound

Of bullock, from the subterranean stall

Arrested him : “A signal of recall,

590

And I accept it,”—so he said, and found

The impious cavern hid in woods around.

Now Cacus with a rock had barred his den ;

Five team of bulls had insufficient been

595

To drag it thence ; but not so Hercules. 600

That back that bore the Heavens aloft, now is
Set to dislodge its weight ; with crashing blow,
Down down it fell betraying crypts below ;
And Cacus fought, with rocks and stumps of trees,
Alcides hand to hand ; but failing these 605
Recourse he had to his paternal arts
And power demoniac ; from his inward parts
Vomiting fire——

You would have deemed Typhoeus had stirred,
And \mathbb{A} etna in eruption seen and heard, 610
The whilst Alcides grappled him ; and broke
With club trinodine, amidst fire and smoke
The caitiff's head ; who falling spread around
His fumes and blood and carcass on the ground.

The victor sacrificed, O Jupiter 615
To thee ! one rescued bull—Evander there
And habitants invoking,—and he willed
That they an altar unto him should build
The Ara Maxima, the place upon
Which takes its name from Oxen : the which done 620
Evander's mother spoke ; “The days,” she said
“Of Hercules on earth were passed and sped.”

And she herself, Goddess and Prophetess,
Blessed by the gods, the Roman race to bless
This day of month of Janus, doth possess. 625

ID. JAN.

Sacred to Jove the Ides of Janus are :
The chaste priest slays thereon to Jupiter

A wether semi-male: for on this day
 The citizens of Rome resumed the sway
 Of Roman provinces. Augustus then,
 Received instead, that title from her men.

630

Regard the waxen busts in marble halls,
 And read the titles on their pedestals,
 None like to his. Albeit the victors there
 Of Africa, Isauria of, appear,
 Numidia, Crete, Messana, and the town
 Numantia of; high titles of renown !
 Germania, death and immortality.
 Gave to thy Drusus, O Germanicé !

635

If Cæsar sought from conquests won his fame,
 The wide world must condense into a name.

640

Some celebrated are from trophies won,
 Torquatus from the torque; another one
 From "Corvus" aiding him; another "Great;"
 Albeit that title feeble be to mate
 His measure of achievement: and how poor
 Were any name to grace his conqueror !

645

No Roman house had grade cognominal
 Above the Fabii; titled above all
 As "Maxima," for deeds of merit done.
 But these be human honours: he has won
 "Augustus," shared by him with Jupiter.
 The Temple Fanes that consecrated were

650

L. 644.—"Corvus :" Valerius Maximus Corvinus.
 "Great :" Pompeius Magnus.

L. 647.—"His conqueror :" Caius Julius Cæsar.

By priestly hand, and rites that holy be
 The Patres termed Augusta. Augury 655
 Derived from thence its word ; and whatsoe'er
 By aid divine on earth or in the sphere
 Jove blesses and augments. Augment we pray
 Our chief with years of blessing and of sway.
 Long may the oaken chaplet shade his door 660
 With auspices to the inheritor
 To bear the sceptre which his father bore.

XVIII. KAL. FEB. RITES OF PORRIMA AND
 POSTVERTA.

When the third Titan riseth past the Ides
 Again the Goddess Prophetess presides
 Over Parrhasian rites : of yore the Dames 665
 Rode in carpenta to Ausonian games—
 Named from Carmenta as I think ; but when
 That honour was forbidden, hating men,
 The matrons vowed not to parturiate,
 And slew their offspring in its embryo state ; 670
 And though the senators such sin reproved,
 The hated prohibition was removed.
 Since when, two Tegeæan feasts are held
 For boys and girls : then are all hides expelled
 Her holy places—nothing that is dead 675
 Pollutes her holy hearths : then let one read
 In antique lore, then let him hear the priest
 Enuntiate names unknown upon this feast,

L. 671.—“Senators,” *i. e.* the Patres.

Porrima and Postverta: whether they
Were sisters, O Mænalian nymph, to thee,
Or sharers of thy flight. One sings of all
That hath befallen, one what will befall;
So we believe, in verse prophetical.

680

XVII. KAL. FEB. TEMPLE OF CONCORD.

And the next light beams on the candid shrine
And marble steps that scale the height divine 685
Monēta of: Concordia from her place
Replaced by holy hands, surveys the Roman race.
For Furius, conqueror of Etruria,
Had vowed of old to build her temple there,
And built it long ago: of slighted laws
Wars and dissensions civic, the first cause—
Patres and Plebs at variance: too much wealth
Impostume dread of overweening health.
Better the second cause, Germania fair
Entreating thee, with hands and flowing hair, 695
O venerated chief: whilst thou from thence
Didst the triumphant spoil to us dispense;
And to the goddess, well beloved, this shrine.
Thy mother it endowed, with hand benign,
Spouse of the Roman Jove and mother of thy line. 700

690

695

700

XVI. KAL. FEB. SOL IN AQUARIUS.

Next to this festival the rising morn
Sees Phœbus passed the bounds of Capricorn
And entering Aquarius.

L. 699.—“Thy mother:” Livia, his grandmother.

X. KAL. FEB. LYRE SETS.

Seven Orients bright,
And Lyra vanishes.

IX. KAL. FEB. LEO'S BREAST SETS.

One other night
And the bright star that beams on Leo's breast 705
Sinks in the Western deeps, o' nights, to rest.

SEMENTIVAN (SEED SOWN) FEASTS.

Three times and four times have I searched the
whole

Of Fasti Roman, wading through the roll,
But failed to find one Sementivan feast.

The conscious Muse at hand, my doubt released, 710
Reminding me these feasts were moveable,
Proclaimed by public voice, and I was dull.
The days uncertain, not the times of mirth.

When seed corn is committed to the earth ;

When oxen stand begarlanded in stall ; 715

When the plough furloughed hangs upon the wall ;
And the cold ground shrinks from another wound.

Rest to the land and man that tills the ground

O husbandman accord : let villagers

Keep holiday, and let the village seers 720

Lustrate their bounds with annual rites and cates.

Such annual festival propitiates

Ceres and Tellus, then those powers allow

Your sacrifice of meal, and teeming sow.

Ceres and Terra in conjunction reign-- 725
 One finds the seed and one the fruitful plain,
 Partners in toil; and man, no longer rude,
 Resigns the acorn gland for better food.

O goddesses, o'erwhelm the colonists
 With harvests ripe; so may they own your gifts 730
 With gratitude. Give growth unto the blade,
 Forbid the nipping frosts and snows to raid;
 Grant drought for sowing, after harrowing rain,
 And banish birds—foes to the golden grain;
 Let emmets spare until the harvest's o'er, 735
 'Twill well repay them and their garnered store;
 Be smut and mildews thence, and let the plant
 Be neither sickly nor luxuriant;
 Away with darnel, baneful to man's sight,
 And sterile wild oats; but let earth requite 740
 With interest the wheat and barley seed
 And pulse, or spelt twice to the fire decreed.

These votive wishes do I breathe for ye
 O Colonists; reciprocate with me
 These prayers unto the goddesses;—for war, 745
 War too long hath prevailed; in days of yore
 It native was to man, who loved the steed
 Far better than the steer; the hoe to weed
 And spade to delve he forged into a sword;
 And harrow to a helmet for its lord: 750
 Thanks to the gods and thy benignant reign,
 War prostrate lies, bound in an iron chain.
 Ah Ceres, daughter and disciple too
 Of gentle Peace, O speed the plough anew.

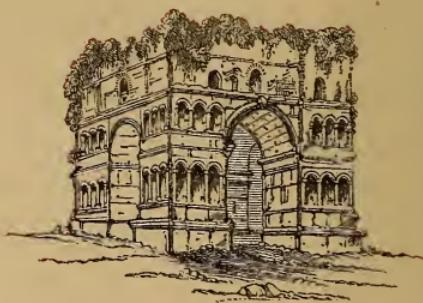
VI. KAL. FEB. CASTOR AND POLLUX—
CONSECRATION OF FANE.

The sixth of coming Kalends sacred is 755
To heavenly twins, Ledæan deities :—
Two other brothers of their race and line
Placed, by Juturna's Alban lake, their shrine.

III. KAL. FEB. ALTAR OF PEACE.

Altar of Peace ! my song alights on thee :
But two days more this month will cease to be : 760
O with trimmed locks entwined with Actian boughs
Be present gentle Peace ; the world allows
Thy presence alway, here and everywhere.
When foes are wanting, triumphs disappear ;
And chiefs by thee are graced and glorified ; 765
And martial pomp becomes thy grace and pride,
And trumpets sound thy triumph : present here
Let the whole world regard with love, or fear
Rome, and her sons Æneadan : Ye Priests
Smite, let white victims fall upon these feasts, 770
And feed with frankincense the peaceful fires ;
Then to the gods above waft our desires
To grant joint rule with Peace perennial
To peace-achieving house imperial.

The month is past, with the first section done 775
I close the chapter of my task begun.



TEMPLE OF JANUS.

BOOK II.

JANUS is ended ; the year speeds along
A second month, and eke a second song.
Now let my lowly elegy take wing,
And with a broader pinion soar and sing.

Sweet Elegy—thee did I first invoke
In youth, in love, when first my muse awoke ;
Now I, the self-same seer, would note with thee
The calendar, and things that sacred be.
Who would have thought, have dreamed, thou would'st
have been

The path for me and these : my way to win
With weapons I can wield, is what I must.
Others in warlike steed and armour trust,
Others in helmet and the girded sword ;
Nor am I of such arms as these the lord.
Still Cæsar, will I militate with breast
On thy behalf—and mine own soul's behest
Thy glory and thy fame : Be present now,
Reward my services with beaming brow,
If, sooth to say, foes leisure thee allow.

FEBRUARIUS.

Atoning victims to departed souls
Were Februa called of old. Time onward rolls
Since so our fathers called them ; but we trace
The meaning still in word and sign and place.

Still at the sacrifice the Pontifex
Asks wool, from hands of Flamen or of Rex,
By name of Februa: and so the cakes
Of pulse and salted meal the Lictor takes
To houses to be purified: so too the bays
Cut from the holy trees of holy days
To deck the temple roofs: and I have seen
On such feasts, the Flaminica obtain,
Demanding Februa, a bough of pine.
Our hirsute unshorn ancestors in fine
Called all and everything that purifies
Our hearts or homes as Februa: from these
The month hath appellation. Luperci
With thongs of hide the country purify
And deem it Februa—for then the shade
In precincts purified, atonement made,
Will slumber in the tomb. In olden time
'Twas thought such rites removed the curse of crime.
In Greece it had its rise, Greece so believed
That crimes were purged, and criminals relieved.
So Peleus purged Actorides; and he
From blood of Phocus also was washed free
Acestus by and waves Æmonian;
Ægéus so, too credulous, was fain
To aid the Phasian dragon-borne thro' air;
And on like quest Alcmæon made repair
To Achelouïs Acarnanian,
And said, " Absolve me, a bloodguilty man!"

L. 25.—“Actorides :” Patroclus,

L. 29.—“The Phasian,” &c.: Medea.

Oh ! credulous, too credulous, to deem
That guilt of blood can purged be by a stream.
Now understand that Janus was the first
Of months, and is ; that Februa was erst
Last of the months, with Terminus to share
The sacred rites of the concluding year.
Janus is first, and holds the portal-gate ;
The last unto the Shades we consecrate.
In after times the Decemvirs reversed
The twain, for some good reason unrehearsed.

KAL. FEB. TEMPLE OF SOSPITA CONSECRATED.

First in the month was Sospita endowed
With altars new ; conterminous she stood
And adjunct to the Phrygian mother's fanes. 43
Where be they now ? the votary complains ;
They perished long ago. The watchful care
Of our great Chief prevents more ruin there ;
Our holy fanes suffer no more decays.
The gods, as well as mortals, sound thy praise
O founder and refounder of our shrines.
May the just gods reward thee ; and confines
Celestial have and hold thee, many years
As thou hast given them in sublunary spheres.

LUCARIA.

Now to the Grove Asylum, all Rome goes
Where foreign Tiber denizen'd down flows. 55

VESTA AND JUPITER TONANS.

Now to the highest citadel they move,
To Numa's fane and Capitoline Jove
To slay a bident; oft the south winds blow
In drizzling rains, or coating earth with snow. 60

IV. NON. FEB. LYRA AND LEO SET.

When Titan next in the Hesperian main
Undoes of steeds purpurean, the rein,
Man marvelling shall ask, where is to-day
The Lyre that shone so brightly yesterday?
And looking for the Lyre shall further lack
The Lion semi-merged unto his back. 65

III. NON. FEB. DELPHIN SETS.

And the next night the Dolphin that you saw,
Bedecked with stars, he also will withdraw.
He or the index was of secret loves,
Or else he, Lesbian-Lyre supporting, roves
With its great Lord. What sea, what shore,
That doth not know Arion: who of yore
Arrested running waters with his strains?
Ofttimes the wolf his appetite restrains
And spares the lamb; ofttimes the hound and hare 75
Couch in the selfsame shade, the strain to hear;
That strain the lioness and hind allures;
And bird of Pallas, taciturn, endures
The crow loquacious by her side; the dove
Sits by the hawk; and Cynthia from above 80

Hears, and is spell-bound ; for she deems that strain
To be her brother's.

Cities of the main
Sicilian and Ausonian own and claim
The lyric numbers and Arion's fame.

'Twas thence returning with his golden hoard, 85
Fruit of his art, Arion went on board.

O did he fear the wind or fear the wave ?
Safety, the barque denied, the ocean gave.
For when the pirate captain and the crew,
With drawn swords in their hands, assaulted you, 90

And you demanded, " Wherefore do ye stand
With the drawn sword and not the helm in hand ?"
And said, unwitting what you said, " My fate
I do not shun, I do not deprecate ;

But let me take my lyre once more, I pray, 95
And chant a little while ;" and, laughing, they

Granted the asked delay. He bound his brows,
Bright as thine, Phœbus ! with the laurel boughs ;
He donned the Palla bright with Tyrian dye,
And with his thumb awoke chords bright and high— 100

Like to the swan's, what time the feathered shaft

Thro' the grey temples pierces to the haft—

And so he leapt into the azure wave :

And there the dolphin with curved back to save
Arose, and him, unwonted freight, received. 105

'Tis so recorded and 'tis so believed—

Sedent he holds the lyre and calms the sea,
And pays, with song and strain, his passage-fee.

The gods beheld that pious deed ; and Jove
 Assigned the dolphin a bright seat above :
 Nine stars are his, and unto him behove.

110

PRID. NON. FEB. AUGUSTUS CÆSAR CALLED PATER
 PATRÆ.

O for a Muse of thousand-trumpet tongue
 Like thine, Mæonides, like thine that sung
 The great Achilles. For our sacred Nones
 I celebrate in alternating tones

115

Which culminate in grace, my kalendar :
 But than my muse, the subjects higher are :
 To-day, of all in all pre-eminent.

O my poor elegy ! tis evident
 That I am crazy to impose on thee
 So great a theme : heroics these should be.

120

O Pater Patriæ ! to thee divine,
 The Roman Plebs and Curiæ assign
 That appellation ; and *we* further hail
 Thee, Eques. But in thy wake we sail
 And gather up the titles thou dost win ;
 The father of the world thou long hast been ;
 Another title dost thou share with Jove,
 Father of man, as he of gods above.

125

O Romulé, concede, concede the palm
 To him who guards thy walls from scathe and harm,
 Which Remus overleapt. Yes Romulé
 Tatius, Cænina, Cures fell to thee ;
 But by this chieftain all the world is won,
 All that the circling sun doth gaze upon ;

135

Small was thine empire—universal his—
 Beneath the ether blue all Roman is.
 Thou didst raid wives, he bids them virtuous be ;
 Crime thou asylum'd, crime ejecteth he ;
 Force thy delight was, Cæsar's polity ;
 Thy title, Lord, his, Princeps, disagree ;
 Remus accuses thee, he pardons foes ;
 Thy father thee, to him his father owes
 The rank that Apotheosis bestows.

140

AQUARIUS RISES.

And now doth the Idæan boy appear
 Effunding waters and the nectar rare.
 Let him, who hateth Boreas, now be glad ;
 Zephyrs approach with balmiest breezes clad.

145

V. IDES.

Five days are passed, and Lucifer shall shine
 Forth o'er the ocean with a beam benign ;
 Yet be not tricked, 'tis but the warmth of Spring,
 Winter departing upon rheumy wing.

150

III. IDES FEB. ARCTOPHYLAX RISES.

In the third Ides the Bear's custodier
 Will rise on both his feet and reappear.
 Callisto, Hamadryad maid, was one
 Of quivered Dian's choir : with hand upon
 Diana's bow, she vowed, " My witness be
 Thou sacred bow ! of vowed virginity."

155

And Cynthia praised and said, "Keep thou that oath,
And lead my Virgin choir." Her plighted troth 160
She would have kept, had she but only been
Less beautiful ;—she had no fear of men,
She met no wrong from mortals, but from Jove !

For Phœbe refuged in an ilex grove,
Hot from the chase ; shelter the ilex gave 165
To a deep fountain with an icy wave.

"Maid Tegeæan let us bathe," she said :
Callisto blushed at the wrong title, "Maid."
"Nymphs let us bathe," Diana said again ;
And every nymph ungarmented full fain. 170
Callisto only tarried ; aid they lent
Unsought, and lo ! the cause was evident.

To whom the goddess : "Child of Lycaon hence !
That perjured art—behold the evidence !
Pollute not with your body this chaste wave, 175
And quit the Choir, that you defilèd have."

Ten times the moon fulfilled her offices,
And she who was a maid a mother is.
But injured Juno metamorphosed her—
Goddess, take heed ! The raid of Jupiter 180
She hated and withstood :—Juno, her face
Beholds and says, "Now then with leave embrace
Your minion, Jupiter." And as a Bear
She haunts the rugged hills ; she whilom dear
To Jupiter. Three lustres then rolled by, 185
The child conceived in guilt, grown up a boy,
Stands by his mother's lair ; entranced she stood
And groaned aloud ; groans all the mother could.

The boy prepared to pierce her with his spear ;
But both were snatched to the superior sphere 190
Where they both shine. As Arctos bright she beams,
Arctophylax her following, as it seems.
And still she bears her penalty and pain,
The hoary Thetis bars her western main,
At Juno's quest, to Bear Mænalian. 195

IDES FEB. FEAST OF FAUNUS.

The fanes of Faunus blaze forth on the Ides ;
Agrestan Faunus—where the isle divides
The rippling waters.

THE SLAUGHTER OF THE FABI.

And 'twas on this day

Three hundred and six warlike Fabii
Fell on the plain of Veii. They assumed 200
Alone to guard the city, and resumed
Their military calling Fabian.
Forth from the camp egress'd their bands, each man
Fitted to lead ; by the Carmentan gate,
To Janus on the right hand proximate. 205
Avoid that gate, I say ; 'tis ominous !
By it three hundred of the Fabian house,
So fame avers, went forth. Yet free from blame
The gate, despite its omen and bad name.
With double step they passed Cumera's flood 210
Swollen with wintry rains ; encamped they stood ;
Then sallied with drawn swords on Tyrrhene foes.
So, even so, the Libyan lion throws

Himself upon the flocks, that frightened flee :
 So fled the Tyrrhenes, and disgracefully 215
 Received their wounds behind. The earth was red
 With Tuscan blood, when they the Fabii fled.
 They, when it proved impossible for them
 To gain by valour, rushed to stratagem
 And lay in wait : a cultivated plain 220
 Bounded by hills and forests ; sylvan reign
 Of mountain beasts ; the Tuscan foemen there
 Left flocks and herds and herdsmen as a snare,
 Whilst they in ambush 'midst the scrub abide.
 As swollen mountain-torrents roll their tide, 225
 As snows rush onwards thawed by Zephyrus,
 So rushed the warriors of the Fabian House
 And scorned and scouted at the feeble foe.
 O gallant warriors, why do ye so ?
 Beware of wiles, beware of treachery ; 230
 Ye generous souls ! fraud conquers bravery.
 Here, there, and everywhere the foeman shows,
 The plain itself is cumbered with the foes ;
 What can a few against such thousands do ;
 What rescue from such legions for so few ? 235
 As the wild boar, in forest Laurentine,
 Scatters with lightning tusk his foes canine,
 And dies not unavenged, for though he die,
 He gives and takes the wound alternately,
 E'en so the House of Fabius ; one day saw 240
 It sally forth, and one day fall in war.
 One scion save. Immortal will decree
 One scion of the Herculeian seed

Then to survive : a boy of tender age
 Too young for battle-field, or war to wage, 245
 Was left behind : no doubt, O Maxime,
 The father of a Fabius to be
 By prudence and delay the commonwealth to free.

XVI. KAL. MART. CORVUS CRATER AND HYDRA RISE.

Next in position, constellations three,
 Corvus, and Crater, and the Hydra be, 250
 Occult upon the Ides, next night they rise ;
 And why conjoined they are, like three allies
 Now let me sing, not wearisome the tale.
 Phœbus to Jove prepared a festival :
 Away my bird, quoth he, away and bring 255
 Me living water from the fountain-spring,
 That nought delay the rites ; and Corvus flies,
 The golden crater in his claws, and spies
 'A fig-tree on the way thick set with fruit :
 Unripe they proved to be. His lord's pursuit 260
 Corvus forgot, 'tis said, and bided there
 Heedless of duty till they ripened were :
 Then clutched a hydra in his sable claws
 Returning to his lord, " Behold the cause
 Of my delay," he said ; " this snake kept guard 265
 Over the living water and debarred
 Me in the due fulfilment of my task."
 " And dost thou dare to add a lie, and mask
 Your fault to me, Phœbus Fatidicus !
 Unfaithful servant, I reward thee thus :— 270

Never I say, whilst figs be green on tree
 Never be cooling waters drunk by thee.”
 Apollo said ; and in memorial
 Anguis, and Avis, Crater, one and all,
 Since shine above as signs sidereal.

275

XV. KAL. MART. LUPERCALIA.

The third Aurora past the Ides, beholds
 The naked Luperci: Faunus bicornis holds
 His festival : from whence did this begin ?
 Sing, O Pierides, its origin.

Pan, god of flocks and herds, Arcadia’s boast,
 Arcadian mountains he affecteth most ;
 Bear witness, Pholoe ; witness O ! ye waves
 Of Stymphalis ; and Ladon swift that braves
 The breast of ocean ; pines Nonacrian ;
 Cyllene high ; and snows Parrhasian.

280

Pan is the god of herds, the god of mares
 And guardian of sheep ; the shepherd bears
 To Pan his offering. Evander brought
 Silvestrian deities with him, and sought
 A rustic site, where now the city stands.
 So came the god Pelasgian to our lands ;
 So came Pelasgic rites : the ancient priest
 Flamen Dialis tended at the feast.

285

Wherfore they run the course, you ask, and why
 With bodies naked, garments all laid by ?
 So the god loves to chase ; e’en so he wills
 To hunt the beasts upon the rugged hills ;

295

Naked himself, he makes his followers go
Without impediment, and naked too.

It is avouched the men Arcadian were 300
Tenants of earth, prior to Jupiter,
And prior to the Moon. But very rude
Their mode of life ; earth's fruits their only food,
And trees their shelter ; right uncivilised,
All arts and comforts unknown and despised. 305
The waters quaffed from hollow of the hand
Was nectar to them ; neither had they land
Ploughed by the steer ; and neither backed they steed,
Themselves they bore ; nor did they fleeces need,
The flock unshorn for them ; beneath the sky 310
Naked to wintry winds and rains they lie.
Memorial of those days of old, they hold
The custom still—relique of manners old.

But wherefore Faunus the velamen flees ?
You fain would ask. The fabled facts are these :— 315
Tirynthius with his wife's companions played,
And Faunus from a precipice surveyed
The fair procession : gazing, he inflamed ;
" Ye mountain Nymphs and Sylphids," he exclaimed,
" Away—no more of ye ; here is my May." 320

With locks all perfumed, which abandoned play
O'er shoulders beautiful, Mæonis walked
The golden canopy beneath, that baulked
Meridian rays, held in Herculean hand,
Conspicuous in her bosom's golden band. 325

But when the dewy Hesperus arose,
 The grove and cave of Bacchus for repose,
 Midst vineyards Tmolan offered them a home.
 Inlaid with rows of shells its pumice dome,
 Before it babbled a pure rivulet.

330

Here then they tarried, here the feast was set,
 Viands and wine : that while the Lydian maid,
 Alcides, in velamen her's arrayed,
 Her dainty tunic of Getulian dye
 Her zone, his frame gigantic on, they tie,
 Unlaced the tunic to admit his hands,
 And broken the small armlets and their bands ;
 His feet with tiny buskins she enfolds ;
 Herself assumes the lion's hide, and holds
 The hero's club and quiver full of shafts.

335

Accoutred so they drained their festive draughts,
 And so to slumber : when they couched their heads
 Upon contiguous, although separate, beds ;
 For purely, on the morrow, rites divine
 Were due unto the Giver of the Vine.

340

345

But now 'twas midnight : and I prythee, what—
 What is there, love unholy, dareth not ?
 Shrouded in midnight darkness Faunus comes—
 He finds all sleeping : hope on hope he sums
 That as the servants so the masters lie ;
 Rashly he enters, groping cautiously,
 He touched the lion's hide, and started back
 Like to the wayfarer, who in the track

350

Sees the coil'd snake ; but soon he tried again,
And touched the soft velamen, and full fain 355
Clambered the couch upon ; his hopes were high—
When the Tirynthian hero suddenly
Him smote with hasty elbow to the ground.
Awoke Maeonis, at the sudden sound,
And called her maidens and for lights. They came 360
Divulging all ;—loud laughed the Lydian dame,
Whilst Faunus groaned and grovelled on the floor.
Alcides laughed ; all, all with laughter, roar.
Deceived by vestures, thence the god forbad
All garments, and his votaries come unclad ! 365

That custom was Pelasgic; now, O Muse,
Sing me the Latin custom that we use:
And let my courser tread his native plain.

To Faunus, horny-hoofed, a she-goat slain ;
A mighty crowd came to the scanty feast. 370
On willow spits, th' officiating priest
Transfixed the sacred entrails, when the sun
Was midmost in the heavens. Stretched upon
The earth was Romulus ; his brother there
And shepherd swains all naked in the air. 375
They exercised with cæstus, dart, and stone,
When from his height, they heard the warder's tone —
“ Eh, Romulè ! the robbers are on raid
And filch the herds away by stealth,” he said.
There was no time to arm : upon the track 380
Naked they rushed ; and Remus brought them back.
Remus returned,—the roasted entrails drew
From spits, and said, “ These are the Victor's due ! ”

He said, and ate ; the Fabii also ate ;
 And Romulus returned, and coming late 385
 Found nought but the picked bones ; he smiled, but
 grieved
 That Remus and the Fabii had received
 The honours lost by his Quinctilii.
 The fame thereof descended, and 'tis why
 Since then they run ungarmented ; because 390
 That famous naked raid successful was.

And now, methinks, you ask wherefore we call
 The day and spot by name of Lupercal ?
 The vestal Ilia, in her uncle's reign,
 Bare the celestial seeds of mortal strain ; 395
 He orders them in Tiber to be drowned.
 What dost thou do ? O tyrant ! 'twill be found
 Hereafter,—one of these is Romulus.
 Bidding performed by servants lachrymous,
 Who bore the twins to the appointed spot 400
 And Albula,—name merged, forgotten not
 In Tiber, named from Tiberinus drowned,—
 Was swollen by wintry floods. These Fora round
 Where men now congregate, were flooded wide ;
 So also Circus Maximus thy pride. 405
 Hither they came and could advance no more,
 When one bespoke the burden that they boire ;
 “ How very like ye are—how beautiful—
 How full of life, of infant vigour full—
 If one may draw conclusions from the face 410
 Some god, be sure, was author of your race :

And yet a god, with power and will endued,
Would bring ye aid in need. Your mother would
An' if she might ; but she hath need of aid
Mother and childless whom one day hath made ! 415

Together now in waves of Tiber lie—
Brothers, together born, together die !”

He ceased, and took them from his breast ; they cried,
As if they knew their fate. The servants sighed
And wept as they abandoned them to fate. 420

The hollow ark sustains the living freight
On swollen waters ; what a freight was there—
How much of destiny that wood doth bear !

It floats along—by bank of forest brown—
The flood subsides, on mud it settles down 425

Beneath a tree—the Ficus Romula ;
Its stump now called the Ficus Rumina.

Wondrous to say, a she-wolf that had borne
Her littered whelps, came to the Twins that morn.
Who would believe that she-wolf harmed them not ? 430

Who would believe she nurtured them ? and what
A kinsman's hand had banned, she came to save
With blandishment and tongue to lick and lave !

—Plainly they sprung from Mars ; no fear deters ;
They drain her dugs, nourished by milk of hers. 435

And so she names the spot ; and so we call
From her the Luperci, and Lupercal :
Such payment hath she for her milk.

—But now

Arcadia makes her claim ; I'll tell thee how :

Faunus Lycaeus, fane and altar hath 440
 Arcadia in. Bride, patient in the path,
 What dost thou wait for? 'Tis not herb of power,
 Nor prayer, nor incantation for thy bower,
 That can make thee a mother: the right hands
 And fecund stripes shall break thy sterile bands; 445
 For on that day, when cursed with barrenness,
 The Sabine matron failed with pledge to bless
 And Romulus exclaimed, "What profits me
 To captive Sabine wife to married be,
 If for my raid successful I reap war? 450
 Not to be son-in-law were better far."

Beneath the Mount Esquilian is a grove
 Sacred to Juno, sister-wife of Jove,
 Sacred from felling axe, and thither came
 In supplication—husband, wedded dame, 455
 And bent the knee and prayed; when through the
 grove

These accents ran—accents which souls emove
 To wonderment: "Let He-goat access have
 Unto Italian matrons." Their minds wave,
 Until an augur of Hetrurian land, 460
 His name now lost in eld, came exiled and
 Here sacrificed a he-goat. At his behests
 The matrons bared their shoulders, doffed their vests,
 Submitting them to strokes of thongs of hide;
 And when the tenth month shone in her full pride 465
 The men were fathers, and brides mothers were,
 Grace to Lucina. Thence that name you bear

Named from the grove ; unless, O goddess bright,
 'Tis that you open infant eyes to light ;
 Whiche'er it be—spare, O Lucina, spare
 Our gentle brides, and let them safely bear !

470

UNCERTAIN WINDS.

At dawning morning now distrust the winds ;
 No order rules them, and no reason binds ;
 Inconstant,—and for six days all ajar
 The prison-gates Æolian open are.

475

SOL IN PISCIBUS.

With urn oblique Aquarius now subsides,
 And Piscis for ethereal steeds provides :
 Thou and thy brother fish, for ye be twain,
 Shining conjoined in the celestial reign,
 Sustained, 'tis said, two gods your backs upon.

480

Dionè fleeing Typhon, fearfullest son
 Of Terra, what time Jupiter assumed
 Arms in defence of heaven ; wearied roamed,
 Bearing the young Cupidon at her breast,
 Unto Euphrates. There she sate to rest

485

By waters Palæstinian ; in reedy bed
 Willows and poplars shading overhead,
 She lay concealed ; but whilst she couched perdue
 The grove resounded, and she pallid grew
 And deemed it was the enemy : she pressed

490

Her son unto her bosom, and addressed
 The Nymphs for help.—“ Help two divinities,
 Aid us, O Nymphs,” she said, “ by sacred ties ; ”

And leapt into the wave.

Two fishes lent them aid,

And for reward are constellations made.

495

Nor do the simple Syrians now dare
To eat a fish, but worship them in fear.

XIII. KAL. MART. QUIRINALIA.

The next light vacant is: the third is named
Quirinus from; the synonyme, far-famed,
Of Romulus. Whether from Sabine spear
Called Curis anciently; for to the sphere
Celestial he was raised, in virtue of
His warrior spear: or whether from the love
Of a Curetan title, to bring nigher

500

The Romans and Curetans. For his sire
Arnipotent, when that he saw the walls
And subjugated tribes, memorials
Of wars Romulean, in high conclave, said

505

“O Jupiter! lo, Rome hath gathered head
And needeth not the presence of my son;
Restore him to his sire. The other one
Unhappily is not, and he must stand
For Remus and himself. Now give command,
E'en as you promised to install my son
In seat cerulean, now let it be done.”

510

Jove bowed assent; the poles the edict knew,
And trembling owned, and Atlas bent anew.

515

There is a spot called the Caprean Mere.
Dispensing justice, Romulus sate there;

When fled the solar orb, when darkness black, 520
 Thunders and storm, and lightning rent the rack.
 The people fled, whilst the Rex sought the stars
 Borne by paternal steeds. But jealous jars
 Infested minds of men ; and they accused
 The Patres of his murder, self-abused.

And very surely they had held it so, 525
 But Julius Proculus, who chanced to go
 By night from Alba Longa, lunar light
 Him guiding without torch ; before whose sight
 Clouds thundering on the sinister, with fear 530
 That checked his footstep and upraised his hair,
 The gracious Romulus—huger than mortal man—
 Decorous in his trabea—who began :
 “ Tell the Quirites I prohibit this—
 This mourning soils my Apotheosis. 535

Let them burn incense ; let them now adore
 Their god Quirinus ; let them learn the lore
 Of war and arms mavortial.”

Then in air

He vanished ; and his words reported were
 By Proculus to all. And nations twain 540
 Accepted the report : they reared the fane,
 Surnamed the hill Quirinal, and each year
 Its Quirinalian feast appointed there.

THE FEAST OF FOOLS AND FORNICALIA.

To-day is likewise called Fools' Festival ;
 And wherefore so ? A reason trivial 545

But apt suggested is:—In days of old
Land lacked skilled husbandmen; the brave and bold
Were all usurped by war; youth cared to throw
The warlike spear, more than to speed the plough.
Absent the lord, neglected was the field; 550
Yet broadcast they sowed spelt, and reaped the yield,
And offered Ceres, for her first-fruits, meal.
Yet even boors make progress towards their weal,
They learned to parch their pease; but doing so
They gathered ashes, set their huts alowe, 555
And played old bogy. So they deified
Dame Fornax; praying Fornax to provide
Heat moderate to parch.

The Curio Maximus

Appoints the Fornicalia ; and thus
No stated time or season. They regard 560
With vacant eyes the tablets for each ward,
Hung in the Forum, know not whose is whose,
Or which is which ; they all at hazard choose,
And then, to make all right, repeat to-day
Last in the lists, their jolly holiday. 565

XII. KAL. MART. FERALIA.

And honour to the tombs ; appease the shades—
Appease the shades parental, youth and maids ;
Place gifts on the cold pyre ; not gifts of price,
The Stygian powers are not overnice,
Nor greedy either ; scatter some small fruit, 570
Corn steeped in wine, and salt in grain minute ;

Place on the tumulus thy coronal
With violets plucked ; a jar to hold them all,
Left in the footway ; not that 'tis forbade
Gifts of more cost, but that with these the shade 575
Is satisfied. Add to them prayers and praise,
And salutations, whilst the altars blaze.

This custom good *Æneas* introduced
Into thy lands Latinus. He was used,
The worthy author of such rites, to pay 580
Gifts annual to his father's shade to-day.
The pious rite descended unto us.

But once it happened in times perilous
And overpressed by war, we lapsed a day ;
Nor did it lapse, free from impunity. 585
'Tis said—from such omission by our sires
Rome scorched beneath her own suburban pyres.
I hardly think it was so ; but 'tis said
In silent night the graves sent forth their dead [590]
That wept and wailed thro' Rome ; that phantom hosts
Swept thro' the civic ways and Latin coasts ;
But when the tombs their honours repossessed,
The plague was ceased, and the ghosts went to rest.
Pending these obsequies, O maidens fair,
Choose not a sponsal day ; let not the spear 595
Divide your maiden tresses ; light no pine,
Nor let your mothers hasten rites divine.
Away, O *Hymenæus*—fires like these
Are hostile unto thine : Let the divinities [600]
Flee hence and hide themselves ; close Temple gates,
And burn no incense, light no altar-grates ;

For silent shades and buried bodies roam,
 And spirits now the offered meats consume.
 Count backward now, as many days as feet
 In this elegiac verse thy lips repeat,
 So long—nor longer—the Feralia, 605
 Which close to-day, to the tombs sacred are.

FEAST OF DEA MUTA.

See that old crone, albeit not tacit, she
 Performing rites to Tacita: with digits three
 Taking three grains of incense, which she hides 610
 Beneath the threshold where the mouse abides.
 She sits within a circle of mute girls,
 And, with enchanted threads, her spindle whirls,
 Whilst seven black beans she mumbles in her jaw;
 A Mæna's head she roasts, sewn up its maw 615
 With brazen needle, and estopped with pitch.
 And wine—but drop by drop—for sooth that which
 She libates not she drinks, and so drinks all;
 And saying—“Now all mouths inimical [620]
 And slanderous tongues are stopped,” the drunken crone
 Gets up and goes her way.

Now all that's known
 About this silent goddess you shall know,
 Told unto me, by old men, long ago:
 That Jupiter, with passion unquelled for
 The Nymph Juturna, bore—good sooth he bore— 625
 Wrong mighty for a godhead: she would hide,
 Now in the hazel-copse, anon would glide

L. 615.—A Mæna. a sardine or anchovy.

Into her native lake, whilst mighty Jove
'Plained to the Latin Nymphs of stream and grove ;
And, sitting midst their choir, in dudgeon cries— 630
" This sister Nymph of yours—what folly lies
In such perversity ; still to deny
And shun my suit, and—chief of gods am I.
Look ye to this : for granting my desire
She serves herself—takes a position higher. 635
And do ye thus, next time the Nymph you see
Basking on shore, catch her and hold for me."
Jove spoke—assent the Tiberinides,
And every Naïs, Diva Ilia sees, [640]
Encouched with her : save one Nymph, Lara named,
Erst Lalla called, a word old Almo framed
To indicate her failing—chattering :
Often and often would her father fling
Reproaches at her—" Daughter, hold thy tongue."
She held it not ; and be it right or wrong, 645
Adding advice to shun the river groves,
She told Juturna every word of Jove's.
Then on she went to Juno, and told her
Juturna had enamoured Jupiter.
But Jove was very wroth—decreeing, she 650
Of speech immodest, thenceforth mute should be ;
And further, he charged Mercury to lead
Her to the realm of Manes—silent dead—
To be a Nymph infernal. Jove's will was done.
A grove received them as they journeyed on : 655
Mercurius fell in love. In vain the maid
With speechless look of deprecation prayed.

Gravid she grew with twins. The Lares they,
 Guardians of urban home and rural way;
 Beneficent and vigilant alway.

660

XI. KAL. MART. CHARISTIA. KITH AND KIN.

The next day, kinsmen kind, appropriate
 To the Charistia—kinsfolk small and great
 Assemble at this feast: 'Tis sweet to turn
 From tumuli, from the funereal urn,
 And bid the living hail!—'tis sweet to count
 Our relatives, and reckon their amount
 In numbers and degrees. Enter the gates,
 Ye kind and good; avaunt ye reprobates!
 Unnatural son or brother, cruel dame;
 Envious of old age, covetous to claim
 The undue heritage; stepdame cruel to
 Daughter-in-law; ay, and avaunt ye too,
 Tantalidæ, Medeas, Inos—all
 Who strive for wealth by methods criminal.
 But offer to the good gods frankincense;
 Unto Concordia, present to dispense
 Benignant gifts; and send the platter round
 To the Twin Lares, robe Gabinian bound.
 And night approaching, summoning to rest,
 Pour forth the wine unsparingly, the best;
 And say, effunding it, well may it be
 With us and thee—O Cæsar optimè
 And Pater Patriæ with us and thee.

665

670

675

680

X. KAL. MART. TERMINALIA.

Another night, another honoured day
To Terminus we Terminalia pay. 685
God, or of wood or stone, whiche'er you be,
Marking the bounds, you claim divinity.
Two landlords crown thee, one on either side,
Two chaplets offer, and two cakes provide.
The altar rises, and the peasant dame 690
Brings in a broken sherd the fuel flame ;
A senior chops the wood and piles it high,
And pights the branches on land high and dry ;
And whilst he blows the bark into a lowe,
A boy stands by, with canister, to throw 695
Fruits of the earth three times into the flame.
His little daughter meantime doth the same
With honeycomb ; others the like with wine ;
And all things else they have to flame consign.
Garmented white, strict silence they maintain ; 700
So unto Terminus the lamb is slain,
Or sucking pig—for pork he scorneth not.
The neighbours there assembled on the spot
Chanting the praise of Sanctus Terminus.
Cities and nations, great and populous, 705
Save but for you would litigate and jar.
You no ambition have, you steadfast are
And firm in your integrity, and hold
The ancient limit bounds, unbribed by gold.
Had Thyrea been so marked in days of old 710
By Termini, three hundred brave and bold

Had been preserved. Nor would Othryades
Have built the trophy signed by blood of his—
Ah, me, what patriot blood unduly spilt!
What happened when the Capitol was built? 715
When all the gods, yielding to Jove, withdrew,
Save Terminus, the ancients tell us, who
Now shares that fane with Jove: therefore its roof
Is pierced that he may see the stars aloof.
Since then, O Terminè, thou art not free 720
To chop and change about in levity:
Where thou art placed remain, lest so it prove
Thou giv'st to man what thou deny'st to Jove.
If plough or harrow hurtle thee, cry out, [725]
“This land is mine; friend, mind what you're about.”
There is a road on the Laurentian plain
That marked the limits of the Dardan reign;
The sixth stone from the city marks the way,
And there a sheep to Terminus we slay.
All nations have their termini, save Rome: 730
The Orbs is Urbs Romana, and our home.

VII. KAL. MART. REGIFUGIUM.

The flight and abdication of the king,
Which we commemorate to-day, I sing.
Tarquinus was the last held sovereignty
Over the Roman realm: a warrior he 735
As mighty as unjust: cities he won,
And held or rased; but Gabii was o'erthrown
By villany.

Three sons he had ; the youngest of the three—
Plainly the offspring of Superbus—he 740
Entered by silent night in Gabii.
The guard prepared to smite : “ Smite ! ” said the boy ;
“ Please them, who me have lacerated thus ;
Please ye my brothers and Tarquinius.”
‘Twas moonlight, and they looked and saw in truth 745
The weals upon the shoulders of the youth.
They wept and pitied him—nay, asked that he
Would sojourn with them and their leader be,
He cunning, and they unsuspecting fools.
He potent grown sends one of his base tools 750
Unto Tarquinius, bidding him to tell
The mode and method Gabians to quell.
Tarquinius walked within his garden bound,
Where flowed the rivulet with pleasant sound
Round beds of lilies : with his staff, the king 755
Smote off the highest heads ; so answering
The secret mission. When the messenger
Reported this—“ I understand my sire,”
Sextus replied, and straightway havoc made
Amongst their best and bravest, and betrayed 760
The naked walls of Gabii. But after this
Occurred a prodigy ; at sacrifice
The entrails broiling on the fanes were snatched
Thence by a snake. An embassy despatched
Consulted Phœbus thereupon ; who made 765
Response oracular : “ Whoe’er,” he said,
“ Should kiss his mother first, should victor be.”
All understood that response literally,

And rushed to kiss their mothers : Brutus prone
 Fell to the ground. Brutus assumed the tone 770
 Of folly to escape insidious snares
 Of dread regality : he the response hears,
 And kissed his mother Earth ; whilst all around
 Thought and believed he stumbled to the ground.

And Ardea was besieged e'en then by Rome 775
 With tedium of blockade most wearisome.
 The foeman would not fight ; the soldiery,
 Or waste or spend their moments as they may.
 The young Tarquinius feasted at his board
 His friends and comrades : he assumed the word 780
 Addressing them—“ This stubborn Ardea here
 Keeps us from patriot gods and spouses dear ;
 I marvel if our partners pine for us,
 And watchful wake with love solicitous ? ”
 All burst in wordy praise ; each one avows, 785
 With wine to aid, the virtue of his spouse.
 When Collatinus rising cried, “ Away !
 No faith but in the fact ; away, I say !
 Night cometh on—to horse, we'll visit home.”
 They saddle and away, and borne to Rome, 790
 They sought the regal roofs. No warder's sound
 Them challenged at the gate : within they found
 The dame, the royal dame, with chaplet wreck
 Fallen from the brow and pendent on the neck,
 Drunken with wine.

They hurried from the sight 795
 And sought Lucretia : by one dim lamp's light

They found her midst her maids, assorting wool,
Which lay around her couch in baskets full ;
And saying softly to them : “ ‘Tis full time
That this lucerna’s finished ; morning’s prime 800
Must see it posted to my lord : so now
Tell all you know, and all you hear ; I trow
Ye hear far more than I ; How goes the war ?
O Ardea, hateful ; warriors better far
Than you can muster you detain from home.
I know that very soon your fall will come ;
I should not fear, I should more patience have
But that my dauntless husband is so brave,
Ever where war is densest : tremors run
Thro’ my cold veins when wars I dream upon.” 805
And tears stood in her eyelids, dropt the thread
From out her hand, and dropped her comely head
Upon her bosom ; grief you could not blame,
So well her face and feelings it became.
“ Wife, dearest wife, behold me ! ”—and she sprung 815
Upon her husband’s neck, and there she hung
Its sweetest burden. But the regal youth,
Enfraught with envy—all devoid of ruth—
Burnt with a lover’s fires, as he viewed
The form dependant on her spouse, endued 820
With blushes red and white, with auburn hairs—
Beauty all unadorned ; drunk in his ears
Her sobs and loving words ; and moreo’er knew,
With sinking soul, how they were leal and true.
But now the bird prenuntiate of day 825
Proclaims the morning—and away, away

They post again to camp: but memory
 Engages Sextus; he hath fallen the prey
 To feelings uncontrolled; her voice and mien
 Live in his mind—all, all that he had seen—
 Her needlework, her hair, her faultless face. 830

As the swell'n, broken billow leaves its trace
 Upon the surface of the placid sea,
 So doth his soul distain the memory
 Her beauty and her virtue leave behind. 835
 And now he meditates in troubled mind
 To compass her by wrong. “Some god,” says he,
 “Some god assists the bold. So Gabii we
 Won by our daring.” He girded sword on side,
 And mounted horse: Collatia threw wide 840
 The brazen portal to the regal son
 As day was closing. Dear, unwitting one,
 Hostis non Hospes entereth thy house,
 Kindly received as consanguineous.
 O erring minds of mortals! gladly she 845
 Received and entertained her enemy.

‘Twas night, and darkness utter, when, sweet bride,
 He with drawn sword thy bridal bed beside
 Avouched his name, his royalty, and will.
 “Tarquinius I, Lucretia: lo, be still, 850
 The sword is bared.” She had no power to speak,
 But silent trembled, powerless and weak.
 So trembleth the poor lamb when she beholds
 The raiding wolf beleaguering the folds,
 Nor can resist nor flee. Upon her breast 855
 Where never hand, save one, before had pressed,

His hand coerces ; but nor prayers nor threats
Avail him aught : infuriate he gets,
And swears to slay her and a slave, and swear
Caught in the act adulterous they were. 860
The maiden falls thro' fear of loss of fame.
Dost thou rejoice, O Victor !—dost thou claim
Praises for victory ? Thou hast to-night
Made forfeit of thy regal sovereign right.

And morning dawned ; and as the dames appear, 865
Who mourn for sons at funerals, with hair
Dishevelled, so she sate ; and summoned from
The camp her husband and her sire, who come
Straight at her summons ; and with wondering eyes
Asked why and wherefore she did obsequies. 870
She could not speak, she could not make reply ;
Only she hid her face, and heaved the sigh :
Her husband and her father soothed, until
Themselves they caught infection of the ill. [875
Three times she strove to speak, three times she failed ;
The fourth time, with her eyes downbent, prevailed :
“ Disgrace unto Tarquinius, we owe !
Speak out the wrong I must, and will do so.
My deep disgrace ;” and then the woman spoke
All that the woman could ; when off she broke, 880
She wept and blushed bloodred. But undefiled
The spouse asserts the wife ; the sire the child.
“ The pardon you would grant me, I deny,”
She said ;—and with a dagger ruthlessly
Smote her own bosom ; all her further care 885
To fall with decency—reveil the fair

And bleeding breast, and at their feet to die.
 The Father and the Husband fall and lie
 Upon the corpse,—oblivious unto shame.
 But Brutus, present there, belied his name, 890
 Divulging his true soul: the dripping blade
 He drew from forth the breast, and, raising, made
 Oath, as he thundered:—“By thy blood I swear,
 Blood chaste and noble, by thy presence fair,
 Thou shalt from henceforth be my deity,— 895
 And banished hence the race of Kings shall be.
 Down with Tarquinius and his house; too long
 Have I dissimulated, and borne wrong!”
 She turned her failing eyes, now lustreless;
 But her concussing locks her joy express: 900
 Heroic matron, borne upon thy bier
 Rome shed the silent and indignant tear.
 Before the wound uncovered, haranguing
 Was Brutus, to Quirites 'gainst the King.
 Tarquinius fled, the King's last day was come, 905
 And Consuls thenceforth chosen were in Rome.

THE SWALLOW'S ADVENT.

Look, do I see the Swallow! art thou here,
 True harbinger of Spring? Hast thou no fear
 Of wintry blasts returning? Yet full oft
 Thou pinest, Progne sweet, for zephyrs soft, 910
 Whilst Tereus, at thy shivering, joys aloft.

L. 900.—“Concussing locks.” Jupiter shakes his locks when he “nods.” as we translate the word, his assent. This may have reference thereto. But more probably it is one of the perversions of the word *coma*, and that Lucretia's fane was, like the Vestals, and Hersilia's, a tumulus.

III. KAL. MART. EQUIRIA IN CAMPUS MARTIUS.

Of this our second month two days remain,
Only two days—and Mars across the plain
Urges his steeds in games Equirian,
Graced by his presence since those games began. 915
All hail Gradivus! in good time you come;
Your month is now at hand, and feast in Rome.
Now we touch port, the current month now flees,
And when we rehoist sail, 'twill be on other seas.



BABYLONIAN CYLINDER.

P. 50, l. 494. "Two fishes lent their aid."



TEMPLE OF VESTA.

BOOK III.

MARTIUS.

Now doff thine helmet, O Mars Bellicé !
Loose from that casque those locks, and present be.
Now you will ask what fellowship there lies
Twixt Mars and the sweet Muse ? The Muse replies
This month belongs to you ; it bears your name. 5
Minerva warlike is,—and yet her fame
Extends to Science : then let Pallas be
Your great example ; do the like as she—
Depose the spear, there else is to be done.
Unarmed you were, when Vestal Priestess won, 10
On her was Rome's progenitor begot.
When Ilia, Vestal Virgin,—wherefore not,
I pryythee, speak of this ? When to the spring
She came at early dawning morn to bring
Waters for sacrifice, descended, she deposed, 15
The urn from off her head, and so reposed,
Opened her bosom to the breeze, and smoothed
Her locks disordered ; and with spirit soothed
Sate on the turf, lulled by the sleepy sound
Of willows, birds, and waters babbling round, 20
Till sleep crept stealthily upon her, and
On either side languid dropt either hand.
Mars sees, beholds, desires, and enjoys :
By power divine and stealth he barred annoys.

She wakes ; but heavily ; Rome's founder lies 25
In embryo in her womb. She fain to rise
Doth marvel at such heaviness, but speaks
Her thoughts aloud :—“ Or is it slumber breaks,
Or have I seen a vision ? Brightest beam
Too vivid for a vision or a dream 30
Prove fortunate and good ! I stood before
The Iliacan flames ; the fillet that I wore—
The sacred fillet—fell into the flame,
And thence two Palm-trees sprung ; yet not the same,
For one was greater than the other, and 35
With mighty branches shadowed sea and land,
And reared to stars aloft its new-born head.
And lo ! with axe in hand mine uncle sped
To hew them down—I quake, remembering.
But Lupa, then, and Picus 'gainst the King 40
Aid martial brought ; and so the Palm-trees both
Stood all unscathed, and flourished in their growth.”
She spoke the vision as she filled the urn,
And with step faltering raised it, to return.
Meantime as Remus grew, Quirinus grew, 45
Brethren celestial, till their period drew.
Two little months remained or ere the god
Of light his annual pilgrimage had trod,
And Sylvia was a mother. The images
Of Vesta veiled, 'tis said, their virgin eyes : 50
The flames went out, and fanes rocked to and fro,
As Vestal maiden felt maternal thro'e !
Unjust Amulius heard ; usurper he,
Robbed from his brother, of the sovereignty.

Amulius gave commands to drown them both, 55
But back the river-waters fled, as loth
Him to obey and cast the boys on shore.
Who doth not know our legendary lore ?
The dugs of Lupa, food by Picus brought.
Neither may I pass by in silent thought, 60
Faustulus and Larentia—humble pair ;
December claims them unto Genii dear.
At Larentalia will I sing their praise
Enshrined amidst our chiefest festal days.

But now of sons of Mars : twelve years are passed, 65
Beneath the golden locks the beard grows fast ;
And even then their comrades wonted were
To bend and bow to sons of Ilia fair.

Oft they returned rejoicing from the raid,
And brought exulting back the plunder preyed ; 70
But when they learnt their origin, they sighed
At village fame. 'Twas then Amulius died,
Pierced by the sword of Romulus ; 'twas then
That Numitor received his realm again.

'Twas then the walls were built, and in his pride 75
Remus o'erleapt them testily, and died.
And Rome was built, reared her eternal head.
And then her Father and her Founder said :—
"Thou Arbitr^r of Arms, from whom I spring
Proofs are not wanting, good proof will I bring
That so it is. It is to thee we owe 80
The first month of the Roman year—bestow
Thy name upon it henceforth, O my sire !"
The father ratified the son's desire,

Well pleased withal ; and very true it was, 85
 The ancients worshipped Mars in chief, because
 War was their study and their chief delight.
 Athens rejoices in Minerva's might ;
 Diana's worshipped in Minoian Crete ;
 Hypsipyleian soil is Vulcan's seat ; 90
 Sparta and great Mycenæ—Juno, claim ;
 Mount Mænarus of Faunus bruits the fame ;
 And Latium joys in Mars, the god of war,
 Our pride and power. Prythee now explore
 The Fasti of our races peregrine, 95
 Each numbers Mars his kalendar within.
 With Albans 'tis the third month ; so it runs
 With the Aricians and Telegons ;
 The fifth Faliscans and Laurentians hold ;
 The Hernicans the sixth ; the Sabines bold 100
 Cureti and Peligni hold the fourth ;
 Equicoli the tenth month, and so forth ;
 But Romulus decreed his sire to have
 Due precedence—therefore the name he gave.
 Nor had our fathers kalends more than ten, 105
 Instead of twelve : the victors had not then
 Adopted science from unwarlike Greece ;
 Science at Rome not sciences of peace,
 War and the pilum satisfied their souls ;
 Nought knew they of the spheres of heaven, the poles, 110
 The Hyads, Pleiads, and the Arctoi twain
 Of Cynosura, 'midst the starry train
 Marked by Sidonians ; nor of Helice,
 Guides to the mariner ; nor other stars that be

Steered by by Greeks ; nor of the annual sun 115
Thro' the twelve signs ; nor of career that's run
Monthly by lunar steeds ;—they knew not these ;
But yet they knew the stars were deities ;
Yet marked they not them rise and disappear ;
But watched their standards, with religious fear, 120
Standards of straw—and yet respect they had
Equal to that now to our eagles paid.
Yes “ Maniples,” suspended on a pole,
Surname “ Manipulars,” the men on roll.
Therefore indocile spirits lacking guide 125
Made their quinquennial lustra's times and tide
Ten months too short. Ten months then made a year,
Ten lunar revolutions : number dear—
But wherefore ? For ten fingers we possess,
Or that ten form our units—each excess 130
Shown by addition ; or that such periods date
The time our gravid dames parturiate ?
However Romulus formed companies
Ten of a hundred each, ten Equites,
Ten of Hastati, of the Princeps ten, 135
Ten of Pilani ; so with countrymen,
Their tribes divided he by like degrees—
Ten tribes of Titians, Rhamnes, Luceres ;
And the like period that our widows bear
Mourning for husbands—he decreed the year. 140
Now mark these proofs—proofs I adduce to show
Kalends of March were first and ever so.
The Flamen then takes down the laurel boughs
To be replaced with new, and annual vows.

The tree of Phœbus planted is, before 145
 The portals of the Rex and Curial door.
 The old bays fall from ~~hearts~~^{altars} Iliacan,
 And Vesta readorned is seen ; and in
 Her secret crypt, new fire, with flames that burn
 With renovated strength ; from whence I learn 150
 The year commenced from hence. I further find
 Worship divine, at this tide, first assigned
 Anna Perenna to. I find we chose
 Our annual Magistrates until the close,
 Perfidious Pœni ! of your wars : from this 155
 Count five, we have the month of Quintilis
 Heading the numbered months.

Pompilius, nursed
 'Midst fields of olives, led to Rome, was first
 To understand that two months wanting were.
 Whether instructed by Egeria, 160
 Or by the Samian sage who taught the lore
 Of the soul's transmigration ; this, no more
 Did he discover. Faulty still the year,
 Until the subject prompted Cæsar's care ;
 Who, tho' a god himself and father to 165
 A godlike race, bethought it not undue
 To study heaven, or ere he entered in
 That promised unknown home, there to begin
 His course uncomprehended : therefore paid
 Attention to the solar signs, and made 170
 His observations duly. To the year
 Three hundred and five days, he adds a pair

Of months of thirty each, and one-fourth more,
These fractions formed an unit for the score
Of a full lustrum ; that is of years four.

175

KAL. MART. MATRONALIA, AND TEMPLE OF JUNO
LUCINA.

If 'tis allowed to seers, allowed to me
To question gods—as 'tis averred to be,
Tell me, Gradius—tell me, god of war,
This Feast of Matrons, why do you endure ?

So I, and to me, Mars unhelmeted

180

But in his hand a spear, appeared and said,
“ How now ! I, god of war, am summoned here
Questioned of peaceful arts ; not in my sphere ?
’Tis well—I am contented, I am glad :

Pallas Minerva do not thou be sad !

185

Now toilsome poet of our Latin tides

Hear, mark, and learn my precepts for your guides :—

Rome was an infant, but in infancy

Of promise large of what she was to be ;

The walls arose, deemed but too spacious then

190

Too narrow now for multitudes of men.

Ask you how Romulus was housed of old ?

The House Romulean thatched with straw behold.

He on a bed of stubble sought repose,

Yet from that bed he to the stars arose.

195

He without father-in-law, alliance none,

Made his small Roman realm of great renown.

Neighbours, forsooth, despised his penury

Nor credit would that I his sire could be.

To dwell in huts, 'midst flock and herd to moil, 200
 And lord it o'er uncultivated soil.

Fowls of the air and wild beasts have their mates,
 The serpent with its female propagates ;
 But with a Roman none would wed, and all
 Refused alliance matrimonial. 205

I chafed ; and told to Romulus my mind :
 Pray not, beseech not, cast prayer to the wind,
 And trust in arms, I said : to Consus now
 Prepare the festival and pay the vow ;
 Consus will show you what is to be done 210
 The day you chant his sacred odes upon.
 And now the men of Cures chafed, and all
 Their fellow-sufferers at that festival.

They came in dread hostility, and saw
 Warfare commence betwixt sons and sires-in-law. 215

The war protracted was for many a year,
 And matrons, won by force, then mothers were.

They met in Juno's fane. Hersilia spoke,—
 My child-in-law ! ' We bear the Victor's yoke
 In common all ; but now the time has come 220
 That we cannot be pious and be dumb.

The battle joins, and now upon which side
 The gods to be entreated are, decide—
 For Husbands or for Fathers ?—and shall we
 Elect for widowhood or orphancy ? 225

My spirit prompts me now to counsel you.'—
 —And, as she counselled, they resolved to do :—
 With loosened hair, in mourning weeds arrayed,
 They sought the field of battle ; where displayed,

The standards were, and trumpets sounding then. 230
The matrons rushed betwixt the ranks of men,
And bore their babes with them. Then down they fell
With outstretched arms, their little babes as well
Shouting in unison, with baby pleas
Soon as they saw their grandsires. On their knees 235
The mothers fell, and infants held on high,
Prompted and taught what names to shout and cry.
The warriors' weapons fell—swords cast aside—
Lo! they embrace—husband and father, bride
And daughter; headstrong combatants embrace 240
And praise the matrons; praise the infant race.
The grandsire takes the grandchild in his shield,
And, pleasing burthen, bears him from the field.
Œbalian mothers thence have paid to me,
On my first kalends, duteous fealty; 245
Either because they rushed to end that war
By love and tears; or because Ilia
Became a matron by me; matrons hold
My holiday and rites. But Hiems old
He likewise takes departure; ice and snow 250
Melt in the genial sun. Now all things grow—
The bud, the leaves, the tender shoot, the blade
From earth where it lay hidden, it hath made
A way whereby to raise itself in air.
The field is fecund, Nature's face is fair; 255
The herd rejoicing, 'tis the time for love;
The bird rejoicing, vocal is the grove,
There now they build their nests; so Latin dames
Hail the prolific season with acclaims

Fresh from their hearts maternal. Furthermore 260
 This Hill Esquilian ; it was here of yore
 The Roman King kept ward ; and here again,
 If I remember rightly, was the fane.
 Our matrons raised to Juno on that day.
 I do not know that I have more to say ; 265
 My mother Juno loves, as you may see,
 The married dames : therefore they follow me."

Bring blossoms then, entwine the locks with flowers,
 The goddess joys in blossoms and their bowers ;
 And pray and say,—“Lucina, mother bright, 270
 Lucina, mother, make my travail light !”
 Then let the gravid matron loose her hair,
 And soothe the goddess with a pious prayer.

FEAST OF ANCILIA.

Who will declare, wherefore the Salii bear
 The shields of Mars, sacred Ancilia rear 275
 And chant Mamurius ?

Thou unto Dian dear,
 Nymph of her grove and lake, Egeria,
 Wife unto Numa—’tis thy festival,
 Come nymph Egeria, and responsive tell.

The lake Arician precinct is with groves, 280
 Her shrine religious sanctity approves ;
 Here latent lies Hippolytus ; no steed—
 Steeds bore him unto death—here stray or feed.
 Here stand the sacred thorns whence threads depend,
 And tablets that avouch their goddess friend ; 285

Here often in redemption of a vow,
With torch in hand and chaplet on her brow,
The damsel comes. And here of daring hand
And fleetest foot, the Chieftain of the Band
Reigns, till another slay him. A small jet
Of water from the rock, sweet rivulet— 290
Oft have I quaffed it—glides by murmuring ;
Goddess, by Muses loved, it is thy spring.
Egeria, Numa's wife and counsellor,
Here bade Quirites gods and law adore, 295
Denouneing wars—and therefore Law was framed,
Nor might gave right, and savage natures tamed,
Rites holy were religiously observed.
It shamed them, then, to see how far they swerved
From Civil Law. The soul once truculent 300
At sight of altars, ceasing to resent,
Cast on the shrines the salted ~~far~~^{meal} and wine ;
And the omnipotent from heights divine
In wrath, it seemed, upon the terrene frame
Hurl'd storm, and thunderbolt, and fire, and flame. 305
Trembled the Rex, terror possessed the rest—
Ignoble souls. The goddess them addressed :—
“ Be not dismayed,” she said, “ you may annul
Thunder and lightning, Jove is placable ;
Make ye atonement ; how this wrath to quell 310
Picus and Faunus, Roman gods, know well.
Not without force though, captives must they be,
And manacled, ere they will answer ye.”

Green was its grassy glade, the moss was wet
 With waters of perennial rivulet ;
 At that sequestered haunt from fountain-brink
 Faunus and Picus wonted were to drink ;
 And Numa, nymph-instructed, sought that haunt 320
 And sacrificed his bident to the fount,
 And ranged the cups of wine, and with his men
 Laid wait within the cavern. Even then
 The gods silvestrian came, and did not spare
 To drink the wine their wearied frames to cheer ; 325
 And sleep ensued ; and Numa rushed with bands
 Forth from the cave, and manacled their hands.
 They woke, to struggle with their bonds, in vain.
 “ Gods of the groves ! ” said Numa, “ don’t arraign
 Me of impiety—nor purpose blame— 330
 But tell me how the lightning’s leven flame
 May be made harmless ? ” Faunus shook his head,
 And honours beaming on it as he said :—
 “ Thou dost demand too much ! It is denied
 Gods to divulge what heaven above doth hide. 335
 Our power hath limits ; gods agrestan we
 And reign o’er mountains ; Jupiter hath sway
 Over his weapons—go enquire of Jove.
 Alone thou canst not force him from above,
 But with our aid thou may’st perchance do so ! ” 340
 So Faunus said : Picus assents thereto,
 And adds, “ But free us, free us, and I swear
 By gloomy Styx, Jove shall himself appear
 Coerced by valid spell.”—That which they did,
 Coercing heaven, be it for ever hid ! 345

Chant we of things permitted to be known,
And hide what guiltlessly may not be shown.
From heaven on high did they elicit thee,
O Jupiter! Therefore posterity
Calls thee Elicius.—

It is well known

350

The forest peaks of Aventine bent down
And the earth sunk oppressed by Jupiter.
With rushing blood and heart's unwonted stir
King Numa trembled, with his hair on end ;
Too awestruck or to ask or comprehend.

355

When sense returned, he said, " O King and Sire
Of heavenly gods, of thee do I enquire
How thy dread lightnings may averted be ?
If with pure hands I ever worshipped thee—
If now my prayer be just and lawful—tell."

360

Jove nods assent, but speaks in parable
And answers him with words equivocal :
" Cut off a head," he said.—" We will obey ;
A cepa of my garden will I slay."

" A man's," he added.—" Forelock of his head."

365

" A soul."—" A sole's ; so be it," Numa said.

He laughed and said, " O man of mighty wit,
Not to be circumvented, see to it,
Propitiate my Fulmina with these.

When Cynthius, to-morrow morning sees,

370

Risen full-orbed and round, I Jupiter

The certain pledge of empire will confer."

Jove spoke and reascended : thunder loud

Wrapped him, from Numa worshipping, in cloud ;

And Numa joyfully departed thence. 375
 But the Quirites heard with diffidence
 The tale he told. “ You will believe,” he said,
 “ Or ere another day be passed and sped,
 When Cynthius soars to-morrow, Jupiter
 The certain pledge of empire will confer.” 380
 They doubted still, misliking the delay ;
 And lacking faith in an approaching day.

With dawning morn, whilst earth was wet with dew,
 The people to the regal threshold drew ;
 He comes, and sits on throne of maplewood, 385
 And round him stand the silent multitude :
 And Phœbus rose, whilst hopes and fears absorb
 Their spirits, as they watch the rising orb ;
 And Numa rose and veiled his head with white,
 He raised his suppliant hands to heaven’s height 390
 And uttered thus :—“ The time is come ! Confer
 The pledge of promised empire, Jupiter ! ”
 Then in full disk in the ethereal blue
 The glorious god of day emerged to view.
 God thundered thrice, thrice light’ned in the clear 395
 Calm was the sky—

O credit what you hear.

The fact is true, I say—though wonderful—
 For, parting in the midst, the heavens unroll
 And, whilst the King and people veiled their eyes,
 A shield, poised lightly, falling from the skies, 400
 Lights on the ground ;—and then the shout arose
 Of Romans to the skies ; and Numa chose

An unyoked heifer, sacrificed to be,
 Or ere he raised the Gift—the Ancilé ;
 He named it so, for angle it had none.
 But mindful that the empire hung upon
 This ancilé, to guard it was his care. .
 He ordered several others, similar,
 To baffle thieves and cheat the outward eye.

405

Mamurius, whether blessed by probity
 Or artists' skill, completed the hard task.
 Numa munificent to him, said, “ Ask
 And have your price ; fear not, it shall be paid ;
 My faith is known.” Mamurius had made
 Arms for the Salii, and had also framed
 Words to be chanted to their leaping famed.
 Mamurius answered :—“ Fame to me belong,
 And let my name close their appointed song.”
 Therefore the priests call on Mamurius ;
 And the reward for Art awarded thus.

410

415

420

Now should you wish to marry,—should you both
 Impatient be, and at delay be wroth ;
 Be wise, delay it, it will serve you well.
 Mars moves to strife, and strife should never dwell
 With husband and with wife ; a happier sign
 And happier omen spousals shall combine.
 And let the wife of the Dialis now
 Girded, but with her locks unbraided, go.

425

V. NON. MART. PISCIS NOTIUS SETS.

On the third night when Nox her torches rears,
 Of the twin Pisces, Notius disappears ;

430

For two there are, their names are ta'en and known
From the two winds, Auster and Aquilon.

III. NON. MART. ARCTOPHYLAX SETS.

On the fifth morning, when in croceate hues
The wife Tithonian sheds Memnonian dews,
Arctophylax,—Boötes, if you please,—
Fleeing from sight, sets in the Western seas.

435

VINDEMITOR RISES.

And Vindemitor rises: let my song
Enshrine this star, the story is not long.
On mount Ismarian, Ampelos, unshorn,
Beloved of Bacchus,—from embraces born
Of Satyr and of Nymph; Bacchus divine
Had given the boy an elm and married vine;
'Tis called now by his name; from thence he fell,
Plucking the ruddy grapes, and rose to dwell
In stars with him, who loved him here so well.

440

445

PRID. NON. MART. FEAST OF VESTA.

When the sixth Phœbus scales Olympus, and
Urges winged steeds on high: O ye that stand
By hoary Vesta's penetralian pyre,
I rede you offer to the Ilian fire
Incense and wine. Titles unnumbered crowd
The name of Cæsar; but this day avowed
His title highest, best and merited—
Pontifex Maximus; his hand is spread

450

O'er the eternal fire ; pledges twain
 Of sovereignty assumed. When Troy was ta'en, 455
 Laden therewith, *Æ*neas, safe and free,
 Walked thro' the ashes and the enemy.
 Sprung from *Æ*neas, the high priest now claims
 Affinity, O Vesta ! with you. And ye flames,
 Flames sacred that he fosters, live for aye : 460
 And he our Prince coevally, I pray.

NON. MART. TEMPLUM VEJOVIS.

The Nones of March are celebrated for
 The temple of Vejovis—built of yore
 In front of the two groves ; when Romulus
 Fenced his with stone, and said, “ Come unto us, 465
 Ye renegades, how base soe'er ye be,
 And we will give you sanctuary ! ” Ah, me !
 From what base origin we Romans sprung ;
 Not to be vaunted surely—no, nor sung.
 Now that you stumble not at uncouth name, 470
 Learn who Vejovis is, and whence it came.
 'Tis the *young* Jupiter. Behold his face,
 'Tis juvenile ; he holds of power no trace—
 No Fulmina. The Fulmen first he held
 When he subdued the Titans. Days of old 475
 He was unarmed ; but when Mount Ossa blazed
 First with new fires ; when Pelion higher raised
 Soared upon Ossa, and Olympus pressed
 To deeper depths of earth,—by Nymphs caressed,
 The Nymphs of Crete, that she-goat by his side 480
 Fed him with milk, and nursed his infant pride.

Now for the name itself; the country dame
 Vegrandia calls the blighted crop in blame ;
 And Vesca the poor grain. So “ Ve,” to wit,
 Means “ little,” “ poor,” so I imagine it ;
 And for young Jove, Vejovis a term fit.

485

PEGASUS RISES.

When sinks the sun and evening stars succeed,
 Lo ! Pegasus—lo ! the Gorgonian steed.
 Medusa’s blood shed on the Libyan plain,
 From thence he sprung, blood sprinkled on his mane. 490
 Above the clouds, he traversed realms of light ;
 Wings for his feet, but beneath stars his flight ;
 But curbed and reined, he curb and rein disdained,
 And smote th’ Aönian fount and heaven regained.
 On fifteen stars, resplendent, now he springs, 495
 In heaven aloft which erst he sought on wings.

495

OCT. ID. MART. ARIADNE’S CROWN RISES.

And next at closing evening thou shalt see
 The Gnossian Crown. Theseian perjury
 Made her a goddess ; and a better spouse—
 Bacchus divine—redeemed the broken vows ;—
 Vows, Theseus made for labyrinthine clue. 500
 Exulting in her spouse and triumph too,
 She cried in glee : “ His faithlessness is gain ;
 Oh what a child was I to weep and ‘ plain ! ’ ”
 But Liber, with well-braided locks, meantime
 Returned from conquered Ind, Eöan clime,

500

505

With captive maidens many ; one of whom,
A royal child, caught Bacchus with her bloom.
Then Ariadne, to the waves and rocks,
A second time, with all disordered locks, 516
Uttered her plaints, pacing the desert strands :—
“ Hear me, again, ye waves, and drink my tears, ye
sands !

Forsworn and perjured Theseus, I cried then ;
Forsworn and perjured Bacchus now ! O men !
Let woman henceforth put no faith in man. 515

Why ended not my lot, where it began ;
Why with changed name is it inflicted twice ?
O fickle Bacchus, why make me your choice ?
I then had died, I then had been at rest ;
Not roaming lonely here with bleeding breast ! 520
O Bacche, Bacche ! lighter than the bine
Of floating leaves, thy chaplet of the Vine ;
And hast thou dared before my very eyes
To bring a girl my right to compromise ?

Where then is faith fled, where thy plighted troth,— 525
Where every promise and impassioned oath,—
When thou didst rail on Theseus as forswn ?
And dost thou not condemn thyself of scorn ?
Ah me, ah me ! Must I aye weep and plain,
And iterate my woes ? No ; hide my stain—
Let it not uttered be : let no one know,
To say it is my due. Should Theseus so
He would rejoice, he would rejoice to be
Consort of Bacchus, in beguiling me. 530

Oh doubtless but thy paramour is fair ! 535
 As I am swarthy-hued. O beauty rare
 Of sable Ind ! O black seductive charms !
 Away, away ; she doth pollute thine arms.
 Bacchus, awake ! Prefer no love to hers—
 Thy faithful wife's—who thine alone prefers. 540
 By horns my mother captivated was,
 And I by thine, O Corniger ! because
 Thy love is laudable ; let not love prove
 Injurious to me ; thou didst intreat my love,
 Confessing it a blessing unto thee. 545
 Is't wonderful you kindled flame in me,
 You, Fireborn ! and from the flame redeemed
 By hands parental. O Bacchus I have dreamed
 Of heaven with thee—of heaven you promised oft !
 And lo ! my lot—say is my lot aloft ?" 550
 She plained, and Liber listened to each word,
 He followed her behind and sorrows heard ;
 He clasped her in his arms and dried her tears
 With kisses, as he said ; " Up to the spheres
 My love, my bride, to dwell for ever there. 555
 Another name, my name henceforward bear
 My Libera : thy crown accompany,
 Which Vulcan gave to Venus, she to thee."
 He said ; converting the nine gems to fire,
 They sought the spheres and as nine stars aspire. 560

III. ID. MART. EQUIRIA BY THE TIBER.

When Phœbus riseth the sixth time, again
 Equiria are performed upon the plain

Bounded by Tiber's waters: should those meads
Be flooded by the river, then succeeds
The dusty Cœlian course for panting steeds. 565

ID. MART. FEAST OF ANNA PERENNA.

Anna Perenna's genial feast is due
Upon the Ides of March; held close unto
The banks of Tiber flowing from afar.
The commons there assembled scattered are
Upon the herbage, youths and maidens paired: 570
Some lie beneath the blue; but tents are reared
And bowers of boughs, and hut of reeds whereon
They spread a toga against wind and sun.
And there with wine and sunshine they grow warm
And pray for a long life, and hold a charm 575
To be in every cyathus they drink
Of one year's life; they reckon up and think
They mate old Nestor's or Sibylla's years:
They chant what they have heard at theatres [580]
And beat time with their hands: then rise and prance,
With uncouth gestures, through the mazy dance,
And many a maid with unbound flowing hair;
And the dance ended, men and women pair.
Returning, they pretend to titubate;
And the mob hail and call them "fortunate." 585
I saw them once just as their pomp began,
Each merry soul dragging her merry man.

Now for the Goddess; prythee who was she?
The fables differ; no two tales agree.

Dido despondent, on the funeral pyre— 590
 Not stronger than her breast's *Æ*neian fire—
 Consumed, inurned and tumulated ; now
 The marble and the epitaph avow
 In her own words, posterity to know,
 “ *Æ*neas gave the injury and brand, 595
 But Dido fell, cut off by her own hand.”
 Straightway Numidians Lybia overwhelm,
 The Moor Iarbas seized the vacant realm.
 Iarbas sat in Dido's seat and cried
 “ Behold the Hymeneals she denied : 600
 Behold Elissa's bridal bed mine own ;
 The Tyrians fled, hither and thither flown,
 Like bees without a king.” And three years sped
 Three years of yellow harvest, vintage red,
 When Anna was thrust forth : she weeps and flees 605
 But first performs her sister's obsequies.
 The ashes drank the unguents and her tears
 And offering—her dedicated hairs ;
 Thrice she pronounced farewell, and three times
 pressed
 Her sister's ashes to her lips and breast. 610
 With ship and with companion took her flight,
 Cast on her sister's walls a loving sight,
 Passed by Cosyra's barren rock and made
 The fertile isle, which Libyan waves abrade,
 Of Melitè. Thither, remembering 615
 The ancient faith of Battus its rich king,
 Did Anna speed. King Battus listened to
 Her tale of sorrow and Queen Dido's woe ;

And answering said, " My island is but small
But as it is—'tis yours." He meant it all, 620
And would have kept his plighted word, but he
Dreaded Pygmalion's hot hostility.
When Sol his revolutions thrice had made
Pygmalion them assailed ; and Battus said
" Peaceful am I, not warlike ; flee from hence, 625
Your brother comes,—and we without defence."
And Anna fled at his command, again
To tempt the mercies of the stormy main,
Less cruel than her brother. O'er the sea,
Near to the rocky Crathis, Camerè 630
Spreads her small plain : they were some nine slings' cast
Off from the shore and striking sail and mast
To take to oars, but as the sails they furled,
A blast of wind bore on the prow, and hurled
The bark again to sea : the land was lost. 635
Again the little bark was tempest tost,
Until the very helmsman, in despair,
Forewent the rudder to ask help in prayer.
Phœnissa's head was buried in her breast,
She wrapped her tears from eyesight in her vest, 640
And she called Dido happy—happy all,
Who on dry land bore death and funeral.
The ship was wrecked upon shore Laurentine
And crew and vessel swallowed by the brine.
Pius Æneas had assumed the reign 645
Of Latium, and conjoined the races twain,
And wedded had Lavinia ; unsandall'd there
He and Achates walked ; drew Anna near ;

But doubted still that she could Anna be.
 Wherefore to shores of Latium cometh she ? 650

“ ‘Tis Anna,” shouts Achates : at the name
 She raised her head and uttered an acclaim.
 Her sister’s base betrayer her beside—
 What should she do, where flee, and whither hide ?
 The Cythereian hero held his breath ; 655
 Tears gushed remembering Elissa’s death
 As he her thoughts divined : “ O Anna dear !
 This land thou treadest on, by this I swear
 Land that thou wottest of, and know’st that fate
 Commanded me, my Gods to reinstate 660
 In this their home. Oh oftentimes they chid
 My tardiness at Carthage : yet I did
 Not dream of death ; past credibility
 Is the rash act by which she ceased to be.
 Tell not the tale, I know it all, we met 665
 On Stygian shores. That bleeding bosom, yet—
 That wounded breast I never can forget.
 O Anna, Anna, driven to my reign
 Or by intent, or hand of God, remain.
 How much I owe the lost Elissa to, 670
 I never can forget; much owe I you ;
 Stay and be dear to me, O Anna stay.”
 She credits him ; there was none other way ;
 Hope e’en had left her, him she followed home.
 In Tyrian dye she stood beneath the dome— 675
 And then Æneas, midst deep silence, said ;
 “ My bride Lavinia, entertain this maid :

There is good cause that we should grateful be,
For in the hour of need she sheltered me.

Daughter of Tyre she is : on Libyan lands 680

Empire she holds : as sisters join your hands."

Lavinia promises, but hides a wound

Beneath her bosom, silent and profound

Of causeless jealousy ; but when she sees

Gifts of great price succeed to promises, 685

She hates with deadliest hatred and prepares

Vengeance extreme ; to do and die she dares.

It was deep night and Dido steeped in gore

With squalid locks her sister's bed before

Stood and ejaculated, " Sister flee, 690

Flee this ill-omened roof, flee instantly."

Winds banged the doors ; she started from the bed,

Leapt from the window and to fields she fled.

Fear made her fearless ; with her robe unbound,

She fled as flees the deer before the hound.

'Tis thought Numicius Corniger her gave

Welcome and refuge in his placid wave.

They traced her to his banks, and there they found

(The conscious river ceasing to resound)

The sweet Sidonian ; rising she said thus 700

" I am a Nymph of mild Numicius ;

And latent dwell in stream perennial,

Anna Perenna, call me."

Romans all

Rejoiced and straightway improvised a feast,

And ate and largely drank till daylight ceased.

705

But there are other ones believe who will
 She is the moon, whose months the “annum” fill.
 Some deem her Themis; some th’ Inachian cow;
 Some child of Atlas and a Nymph; that thou,
 Anna, didst give to Jove his earliest food. 710

Another tale bears truth’s similitude:
 The Commons of old days, ere Tribunes were,
 Fled to Mons Sacer, to its apex bare;
 Where failed their provender, their cereal bread.
 One Anna of Bovilla—born and bred 715
 That suburb in; industrious and poor,
 With feeble hands made rustic cakes, and bore
 Them daily in her matutinal round,
 Her aged locks with a light mitra bound,
 And fed them with hot cakes and saved them so. 720
 Peace made, the Commons reared a statue to
 Perenna, for “perennaverant” were they.

One reason more and I will end this lay.
 Oh wherefore do our damsels chant and sing
 Immodest verses, prompted to such thing? 725
 Gradivus went to Anna, when that dame
 Was made a goddess, burning with love’s flame.
 “Copartner of my month, and deified,
 My coadjutor likewise be—he cried.
 Behold me, I Gradivus Armifer, 730
 Smitten Minerva by, Armifera:
 O lend thine aid, kind Anna, dear old dame,
 And make, like our pursuits, our love the same.”
 She promises that she cannot perform;
 And then deludes the God of passions warm, 735

Declared the Goddess willing was to wed,
And the glad God prepared the bridal bed ;
And Anna veiled and new trimmed as a bride
Was thither led—first thing Gradivus tried
Was her to kiss—and roughly her unveiled :
He saw the cheat and passion then prevailed. 740
The Diva Anna chuckled at the joke ;
And Venus—Venus into laughter broke
At Mars and at Minerva paramours !
Therefore it is, unseemly jokes and roars
Of ribald wit, delight our rustic boors. 745

PARRICIDIUM, OR MURDER OF JULIUS CÆSAR.

I was about to pass the parricide
Of our great prince, who pierced by daggers died ;
But Vesta from her unpolluted shrine
Bade me record it: “ He was priest of mine, 750
That sacrilege was sacrilege to me.
I bore him thence and left a shade to be
Pierced by their daggers ; they smote Cæsar’s shade.
Midst Atria on high his hall is made,
And in the Magnum Forum stands his fane : 755
The parricides who dared the deed profane
Against the head Pontifical, are dead ;
Bear witness O Philippi,—field bespread
With bones unburied bleaching on thy plain.
Cæsar by love and duty bound, was fain 760
By warfare to avenge his father slain.

XVII. KAL. APRIL. SCORPIO PARTLY SETS.

Next morning when Aurora sheddeth dew,
Shall Scorpio depart in part from view.

XVI. KAL. APR. LIBERALIA.

Third from the Ides to Bacchus is assigned.

O Bacche! to thy Seer be good and kind.

I sing thy feast. I shall not now refer
To Semele, and bolts of Jupiter.

I shall not now sing of parental thigh

In which you were matured: nor more will I
Potter of Scythia or Sithonia,

Conquests or triumphs, Indé Thurifer!

Be Pentheus too unmentioned, and pass thee
Lycurgè—madman, render of thy knee.

Of Tyrrhenes turned to dolphins, miracles—

'Tis not my cue to sing—my story tells

Why crones preside upon thy festival

And offer cates to Romans great and small.

765

770

775

It is recorded, Ganges and the Ind

Subdued by thee, first were first-fruits assigned

By thee to Jupiter: incense and cinnamon

Thou first didst offer him: and broiled upon

His altar entrails of a captive bull.

And thence from thee and these deducible,

Such offerings were named Libamina

And Liba, for on hearths “poured forth” they were.

Cakes, for thou lovest all things sweet that be,

And honey, 'twas thine own discovery.

780

785

Bacchus to sandy Hebrus journeyed with
His troop of Satyrs—('tis no foolish myth
Or tale irreverent)—to Rhodope 790
And to Pangæum flowery, went he
Smiting resounding cymbals: at which din
Winged insects, then unknown, came flocking in,
Bees were they, following the cymbals' sound
And wheresoe'er they clashed they gathered round. 795
These Liber captured, and in hollow tree
Immured, and thus the honeycomb found he.
Satyrs and bald Silenus it approve;
And tasted—sought it up and down the grove.
The old man heard the buzzing in the tree, 800
And spied the comb, but not a word said he.
He rode on jauntily upon his ass,
Him guiding towards the elm; he did not pass,
But stood up on his back, and grasped a bough
Grabbing the secret treasures—doing so 805
Thousands of hornets issued forth irate
And stung the senior's bald and naked pate.
Headlong he fell and the ass kicked him, sprawled;
The Satyrs ran to aid him when he bawled
And laughed to see him halting on one knee 810
With swollen face and pate: and Bacchus, he
Laughed heartily, and gave him mud to spread
Over the swollen face and smarting head.
And Father Liber took the honeycombs,
From whence our Liba smeared with honey comes. 815
You ask me now wherefore a dame presides?
The Bacchantes follow where the Thyrsus guides.

And why an *old* dame, 'tis her love of wine,
 Who better estimates than she, the vine?
 And wherefore wreathed with ivy do you ask ? 820
 Bacchus affects the ivy ; easy task
 To tell the reason why: the ivy spread
 By Nymphs of Nysa saved his infant head,
 When stepdame Juno's wrath him compassèd.

BOYS ENDUED WITH THE TOGA VIRILLIS.

And now bright Bacchus, I must learn and tell 825
 Why they invest upon thy festival,
 Boys with the toga libera ; or is't
 That still twixt boy and man thou hoverest
 In constant youth: or is it this, that thou
 Art Pater styled, and fathers thee unto 830
 Commit their sons: or for thou "Liber" art,
 And with thy "vestis libera" they start
 With liberty of action: days of yore
 When that the rustic senators were poor,
 The plough was left for fasces consular, 835
 Hard hands not scorned at then—from near and far
 To civic games the population drew;
 Honour to Gods, not feasting, was their cue.
 The vine's discoverer then stood alone,
 Nor shared with Ceres, holyday his own. 840
 And when the Tiro virile toga bore
 To day seemed meet for its investiture.
 O Father Liber, turn if thou think fit
 Thy gentle horns, and swell my sails of wit.

ARGEORUM FESTUM.

The march unto the Argei ; what they were, 845
 And who they were, shall in due time appear ;
 To day and yesterday we journeyed there.

MILVUS RISES.

Milvus arising—sloping Arcton to,
 Child of Lycaon—comes to night in view.
 What was it gave this bird a seat in Heaven ? 850
 When Saturn from his seat above was driven
 By Jupiter, he stirred the Titan crew
 To war with Jove, and claimed from Fates his due.
 Born of our mother Terra was a bull
 And serpent joined—a monster notable ! 855
 Him the three Fates had got into a fix ;
 With triple walls, inexorable Styx—
 By their advice, in gloomy grove him bound.
 And the lot ran, whoever should be found
 Of power to give his entrails to the flame, 860
 He should coerce the Gods : the monster frame
 Was cloven by an axe of adamant
 And hand of Briareus : the birds were sent
 By Jupiter, to thwart the fate decreed
 And snatch from flame the entrails: which good deed 865
 The Milvus did : and won his starry meed.

XIV. KAL. APR. MINERVÆ CAPTÆ FESTUM. QUINQUATRIA.

TUBILUSTRIUM MARTIS.

One day betwixt and comes the festival
 Minerva of—QuinquatRIA we call

The five days' feast. From blood the first is free
 For she was born thereon: the following three 870
 Behold on strewn arena, arms arrayed,
 The warlike swords which charm the warlike maid.
 Now boys and girls, up and do homage to
 The Goddess Pallas, who instructs them who
 Do homage unto her: girls comb your wool 875
 And wind it off the distaffs that be full.
 She will instruct you in the warp and woof,
 And comb compressing tissues far aloof.
 Worship her fullers all: and ye that dye
 Th' absorbing fleeces: worship ye that vie 880
 In forming sandals shapely for the foot.
 Though Tychius and though Epéus to boot,
 Should lend their aid, he would a cobbler be,
 Pallas unaiding—and physicians ye
 Who by Phœbean aid arrest disease 885
 Sooth ye the Goddess, give your tithe of fees.
 And O ye pedagogues that lose your pay;
 New pupils shall replace those run away.
 Moulders, engravers, and enamellers,
 Of arts the Goddess, all your crafts are hers. 890
 Goddess of song, art thou assuredly,
 If I am worthy, Pallas favour me.—
 The Cœlian mount down sloping to the plain,
 Presents a terrace walk and little Fane,
 Minerva Capta's—and it was her own, 895
 From day of birth, cause of the name unknown:
 We Capitalé term a head of wit,
 Goddess of wit—she well doth merit it.

She from her Father's Caput also sprung
 (No throes maternal) with her shield unslung. 900
 And when subdued, the old Falisci fell,
 She became captive, as old records tell.
 She hath a law too that the thief should die
 Caught in her bounds—decapitation by.
 Whate'er the cause may be, O Pallas shield 905
 With *Ægis* thine our chieftains in the field.
 And on the last day of Quinquatria
 Lustrate the brazen tubes, resounding far,
 And sacrifice to Mars the God of war.

SOL IN ARIES.

Now may you say as Sol sinks down in peace, 910
 Lo yesterday he won the Phryxian fleece.
 The cruel stepdame roasted had the grain,
 And germination ceased had on the plain.
 The herald from the tripod answer sought,
 And Delphicus responded: response brought, 915
 That Helle and young Phryxus must be slain
 Was false; corrupt the herald as the grain.
 Famine, the citizens and stepdame, force
 The king unwilling to such last resource;
 Phryxus and Helle, hapless victims stood 920
 Enwreathed to suffer for the public good.
 When Nephele their mother floating by,
 Beheld them even so. She stooped from high
 Cloudborne on city of the dragon sprung,
 And carried off her children them among. 925

And for their flight commanded Aries
 With fleece of gold to bear them o'er the seas.
 Over the narrow straits by Aries borne,
 Helle with feeble hand let go the horn,
 And gave her name unto the Hellespont. 930
 Her brother almost perished in his want
 To help his sister, which he might not do :
 Sister and partner in his peril too,
 He wept for her as lost,—her deified.
 Helle thenceforth cerulean Neptune's bride. 935
 Arrived on shore, was Aries constellized,
 The golden fleece the Colchian people prized.

XI. KAL. APR. EQUINOX.

Three mornings more of the Eoan light,
 Divided equally are day and night.

VI. KAL. APR. FEAST OF JANUS, CONCORD, HEALTH,
 AND PEACE.

Four dawning mornings more of frost bedewed ; 940
 Janus must be adored, Concordia wooed
 Salus Romana with, and Ara Pacis sued.

PRID. KAL. APR. FEAST OF LUNA.

And lastly Luna—she with rule benign
 Ordereth the months, the month of Mars hath fine,
 And she is worshipped on Mount Aventine. 945

BOOK IV.

O alma Mother of twin Loves, I sighed,
Assist thy seer. Benignly by my side
She smiles and says, "What wouldest thou with me ?
Methought thy fancy soared in empyrie ;
What, doth the old, old wound, still palpitate ?" 5
" Ah Goddess ! thou dost know my bosom's state,"
I answering said—laughed at me Beauty's queen,
The winds were whist the while and Heaven serene—
" Or sane or unsane, never, never I
Have fled thy standards ; thou hast been to me 10
My glorious theme, as thou my passion art. "

Blameless in early years I bore my part
In dreams of fervent love ; but now of song
The area opens wide, with steeds more strong.
I sing our Roman Festivals ; as well 15
Causes as digests of, as records tell ;
And stars that set and rise : and oh benign !
I am thy seer, and this fourth month is thine,
Thee do I celebrate."

She brushed my brow,
Gently with Cythereian myrtle bough, 20
And said—" Go on and finish then thy task."
Inspired I felt ; I had no need to ask
What inspiration shows—so catch the gale
And bound away my barque with swelling sail.

If any month, Cæsar Germanicè,
If any Fasti proper be to thee,
'Tis April and her feasts. A glorious line
Of ancestry and facts have marked them thine.

For Romulus ~~Hiades~~ adopted it as his

When celebrated he his ancestries. 30

To Mars his fiery father gave first place,
And willed unto the authoress of his race
This second month; from hence he upwards sought
And from the gods, his generations brought.

Electra from, Atlantis, well knew he 35

King Dardanus had sprung—he knew that she
Had couched with Joye—thence Erichthonius,
And from him Tros, from him Assaracus,
Then Capys—then Anchises, unto whom
Did Venus, love enraptured, grant her bloom
And shared the name of parent, and their son
Pius Æneas—he who bore upon

His shoulders, Sire and Sacra through the flame:

Whence we arrive at the bright-beaming name
Iulus of—through whom the Julian house 45

Descends from Teucrians: then Posthumus,
Who, for that he was born the woods among,
The Latins surnamed Sylvius; whence sprung
Latinus—Alba—Capys—Calpetus—

And Tiberinus, drowned, reported thus 50

In Tuscan flood, though son and grandson he
Agrippa, lived, and Remulus, to see
Who fell by thunderbolt: then Aventinus came
From whom Mount Aventine derives her name.

Then Procas, and then Numitor the sire 55
Of Lausus and of Ilia; Amulius dire!
Their uncle and his brother, by whose steel
Was Numitor deposed and Lausus fell:
And Ilia compressed by Mars brought forth
Quirinus Thee! and Remus at one birth. 60
Quirinus aye asserted that he sprung
From Mars and Venus; and that fact his tongue
Avouched to be—his deeds corroborate.
Therefore he also willed to consecrate,
Two months unto his parents twain, to be 65
Witness and record to posterity.
But I opine this month derived its name
From ocean foam from whence the goddess came,
And Aphroditè, Aphros from—to wit
A Grecian root, be not amazed at it. 70
Italian land was Magna Grecia, when
Evander with his fleet and countrymen
Came hither; also when Alcides came.
Greece has to both indisputable claim.
The Claviger depastured Aventine, 75
And drank of Albula the herd of kine.
Ulysses, too, as Læstrygons avouch,
As witness, too, Ciræan shores and couch,
And Telegon their son; who with a band
Argolican, built Tibur on this land. 80
Halesus, also, Agamemnon's son,
Took refuge here, and founded hereupon
Our race Faliscan; Antenor you may add
Troy's peace persuader; and great Diomed

Œnides—in the realm Apulian : 85
 And after these, the great Æneas, fain
 With gods and Dardan men to refuge too.
 And Solymus from Phrygian Ida—who
 Built Sulmo—
 “Cold Sulmo ! native land ! Germanicè, 90
 How distant 'tis from Scythia and from me ;
 And therefore— but peace, peace, my plaintive muse
 Nor with our tears our sacred song abuse.”

What will not envy think and say—there are
 O Venus, who begrudge and would debar 95
 Your claim unto this month, who say forsooth
 “Aperient” is the spring-tide in her youth.
 Then frosts depart, and then the earth displays
 Her genial nature in “Apertæ” days.
 The month she made especially her own, 100
 Though every month is hers, not this alone.
 She owns the circling year, no deity
 Holds with her equal sway and sovereignty.
 She rules the Heaven and earth, and native sea
 And their inhabitants : was it not she 105
 Created all the gods ? it tedious were
 To name them now ; she furnished earth and air
 With grass and trees : assuaged our savage life,
 And joined in bliss connubial, man and wife.
 What else save gentle love caused birds to pair, 110
 And flocks and herds their pasturage to share ?
 Ram butts at ram, but spares the gentle ewes,
 And the bull fondles when the heifer lows.

With the like love she fills the ocean full,
With tribes of teeming fish innumerable. 115

She rescued man from savageness, she taught
Him decencies of dress, to make his court,
To maiden in the midnight serenade,
And thro' barred doors to win the frigid maid.
To touch her heart she gave him eloquence, 120
And made him plead with passionate pretence.
A thousand, thousand arts that dormant were
Within his breast, to charm the eye and ear,
She brings to light to please and win the fair.
And doth, I ask, a mortal man deny 125
Her right divine? far, far such madness be
From me and mine. It is her right divine
Spread o'er the world in many a fane and shrine,
Installs her here, here in our city Rome.
For Troy—O Roman, thine ancestral home, 130
She battled and she bled and groaned with pain.
She conquered her celestial sisters twain
By judgment of a Trojan: that is what
Those goddesses offended forgave not.
And daughter to Assaracus was she, 135
Doubtless that she in future times should be
The Julian ancestress of Cæsar's house.
Like to herself—her month is beauteous.
Lovely is springtide, unto Venus meet—
The earth is garmented with blossoms sweet. 140
Corn breaks the clod, the bud bursts on the bough,
And Venus beautiful, doth follow now
Mars her beloved. The gilded vessels sweep

On her maternal waters—o'er the deep
They urge their way and on blue billows leap. 145

KAL. APR. VENUS WITH FLOWERS AND MYRTLE
CELEBRATED.

Rightly, O Latin mother, Latin bride,
And ye, to whom the fillet is denied
And garments' sweeping train ; O rightly ye
Adore the goddess. From her neck untie,
Her marble neck, the jewels and the chain. 150
Lustrate the goddess, and restore again
The golden necklace when the neck is dry,
With chaplets and fresh rose.

And damsels, ask ye why
You wear the myrtle coronal in bath.
A cause there is, the Satyrs crossed her path—
Unmanner'd set, whilst she, fresh from the sea,
Was drying her wet hair. A myrtle tree
With friendly shade hid her from wanton view,
Which to commemorate is bidden you. 155

FORTUNA VIRILIS CELEBRATED. VERTICORDIA.

And to Fortuna, named Virilis, why 160
Offer ye frankincense, where stagnant lie
Hot springs of water ; where you nude appear
With imperfections naked shown and bare.
Fortuna, named Virilis, undertakes
To hide them for your own and husband's sakes. 165
Offer with incense, poppies, honeycomb,
Them Venus ate of when she was led home,

By her enraptured spouse. Omit not prayers,
Beauty, fair fame, and modesty are hers,
To grant or to deny. And sooth to say 170
The female fame of Rome was frailty ;
Fallen from days of eld. Therefore the men
Consulted the Cumæan Sibyl ; when
She ordered them to build another fane
To Venus, who would "turn their hearts" again. 175
Benign and beautiful, O bend thy face,
Upon our maidens of Æneian race,
And stablish them in virtue as in grace.

SCORPIO SETS.

And whilst I speaking am, the Scorpion wets
His dreadful tail in waters green, and sets. 180

IV. NON. APR. PLEIADES SET.

When night has fled and rosy morning breaks ;
And feathered tribes sing upon dew-dropped brakes ;
The traveller then extinguishing his torch,
And rustic now emerging from his porch ;
The Pleiades, the shoulders broad relieve, 185
Of Atlas their great sire. We believe
Them seven to be, but only six now shine ;
Either, that only six shared beds divine
As Steropè with Mars ; Halcyonè
Celæno and, with Monarch of the sea, 190
Maia, Electra, and Taygetè
With Jove on high ; and lastly Meropè
Married a mortal,—thou, O Sisyphè,

And she repenting it, now lies concealed,
Hiding her shame; or as 'tis also held
Electra 'tis, who shaded her own eyes
From sight of Troy, where it in ruin lies.

195

PRID. NON. APR. MEGALESIA, OR THE GREAT MOTHER'S
FEAST.

Thrice do the spheres revolve in ceaseless round,
Thrice Titan yoke his coursers, when the sound
Of Berecynthian flutes and horns arrest

200

The ear, with the Idæan mother's feast.

The semi-males bethump the hollow drums,
And cymbals ring again betwixt their thumbs,
As borne through streets on necks effeminate,
With noisiest clamour they exululate.

205

The theatre resounds, the play attends.

Come ye Quirites, litigation ends,

Come to the spectacle; ah me, ah me,

How shall I write? Sounds that terrific be,

These noisy tubes and cymbals questioning ban.

210

—“Send, goddess, mother Cybeleian,

Thy learned daughters, the sweet muses, here

Me to instruct.” The goddess hears my prayer,
And sends the sisters. “Maids of Helicon,

Sent by the mother to tend me upon,

215

Say why the goddess loves this horrid noise?”

And Erato replied (Eros alloys

Her maiden name, so unto her befell

The Cythereian month) “The Oracle

To Saturn said—‘ Best of kings, from thy hand
Thy son will strike the sceptre of command.’ 220
So Saturn feared his offspring, and entombed
Them in his bowels, one by one consumed ;
And Rhea to her husband oft complained,
That bearing often, childless she remained. 225
Then Jupiter was born, now question not
The fact, I say, but credit it as what
Antiquity avouches ; concealing a wrapped stone
A napkin in, old Saturn gulped it down ;
So was the father conquered by the Fates. 230
—And high and mighty Ida tinnitus
To drown the infant’s cries, which club and helm,
And hollow shield resound to overwhelm
In Corybantine and Curetan hands :
So Saturn was deceived, and yearly bands 235
Of votaries do the like, though now they wield
The drum and cymbal for the helm and shield,
And the pipe plays its ancient Phrygian note.”
She paused, I questioned on : “ Say, what denote
The lions her attending—savage race 240
Bearing the yoke, so strangely out of place ? ”
Responded she, “ She tamed the savage brood,
Yoked to the car they show their better mood.”
“ Now tell me why and wherefore on her head
The goddess bears a crown all turretted, 245
Did she enturret first a Phrygian town ? ”
“ Ay,” nodded Erato. “ Now hand we down,”
I said, “ the cause wherefore they mutilate
Madly themselves : the cause of this relate.”

Of Phrygian Attis Erato then told, 250
 Whose love unsensual won the goddess cold
 The turret-crown'd: him she desired to be
 Priest of her temple, "Live in chastity
 Now and for ever boy; he promises,
 He plights his word and faith, and further says,— 255
 'If Venus overcome me, if I lie
 My first sin prove my last;' overcome by
 The river Nymph Sagaritis, in wrath
 Cybele vengeance took, wounded she hath
 To death the tree fraught with the Naiad's fate, 260
 And so she died. Attis thereat irate
 Went mad; believing the roof-tree would fall
 And crush the bridal bed, he fled the hall
 For peak of Dindymus, with shout and cry
 'Down with the torches, scourges, whips away, 265
 Away ye goddesses,—Palæstimates!'
 With a flint knife himself he mutilates,
 And fouled his hairs in dust, whilst still his cry
 'Perish the members vile by which I die,
 Blood expiate my sin, I sinful am, 270
 Perish the guilty members which me damn.'
 And so he razed them off, nor left a sign,
 To tell he was a man. This rage condign
 Became the precedent, her ministers
 With tossing locks emasculate their freres." 275

So the Aönian Camœnæ spoke
 The cause of this defect. I silence broke
 To ask again, "Guide of my record, tell
 Whence doth the goddess come, or doth she dwell

Native in Rome?" The ready muse replied 280
"The Magna Mater best loved to reside
On Dindymus, upon Cybele, or
On many-fountained Ida, or the shore
Of mighty Ilion, until the day
Æneas with the Trojans sailed away, 285
Transporting Gods to Italy. She then
To follow in their wake was very fain
But might not do so. Them she followed had
To Latin shores, but that the Fates forbad.
But when Rome rich and powerful had seen 290
Five centuries, and stood confessed the queen
Of the submissive world, her priest desries
This verse midst the Cumæan prophecies,
'The Mother is not here: Roman of thee
Do I require her: let chastity 295
Lead her up hither.'

The fathers were perplexed
And pottered over the ambiguous text;
Who was the absent mother, who and where?
Pæan consulted, answered very clear
'The Mother of the gods, go seek her on 300
Mount Ida.'

The Senators are gone
To ask of Attalus the Phrygian king,
And he refused. Of miracles I sing:
Earth murmured and earth shook; the goddess spoke;
Thus from her holy crypt the accents broke; 305
'I willed it thus to be, away, away
To Rome, for gods fittest locality.'

He trembled but replied : ‘ Depart to Rome
 We lose you not, we Phrygians are, from whom
 Romans descend ; in Rome thou still art mine.’ 310

Forthwith from Ida falls the forest pine—
 The pious Phrygian felled them when he fled ;
 A thousand hands coerce ; the goddess led
 To the high poop sails in the painted bark.
 Safely she bounds over the waters dark 315
 Of her own son ; through Helle speeds away
 Rhœteum’s headland by, Sigæum’s bay,
 By Tenedos, by Eëtionian Thebes,
 By Lesbos, by the scattered Cyclades,
 By Caristean sands, and o’er the main, 320
 Now named from Icarus, Icarian ;
 By Crete, and waters Pelopeïdan
 On left and right ; Cythera, sacred reign
 Of Cythereia ; by Trinacrian seas
 Where Brontes, Steropes, Aemonides, 325
 Quench liquid steel in brine ; by Afra’s main ;
 And to the far left, the Sardoan reign ;
 Unto Ausonia, at Ostia, where
 Tiber debouches double channell’d, there
 To flow in freedom. Eques, Senators, 330
 And Commons rush to the Etruscan shores,
 Matrons and brides, and daughters, and the quire
 Of virgin maids that tend the sacred fire,
 And men, who at the taut rope tug and strain.
 For when the vessel entered from the main, 335
 In time of drought upon the stranger flood,
 The barque o’erburthened settled on the mud :

In vain encouraging with voice and hands,
They tugged, and strained, the pine Idæan stands
Immoveable, like island in the sea.
Men saw and shuddered at the prodigy !

340

Now Claudia Quinta of the Clausan race,
Whom beauty, and whom birth combined to grace,
She chaste withal, albeit, slander's tongue,
And man's credulity had done her wrong ; 34
Her dress and plaited locks conduced to it,
But more than both, her speech of biting wit,
Hateful to old men ; strong in innocence,
Laughing to scorn their scandal of offence,
Man prone to think that woman is in fault—
She, when the troop of matrons made a halt,
Stepped them before ; pure waters then she took
From Tiber's stream, cast up to heaven her look
Thrice lustrating, all deemed her mad to be ;
Before the goddess then she bent the knee,
And with fixed gaze and unbound flowing hair,
'Mother of gods,' she said, 'receive my prayer.
I am accused—averred unchaste to be ;
Contented I, if thou condemnest me,
To own it and to die. Now do thy part,
Goddess of chastity, my judge thou art—
Absolve me or condemn ; at thy command
If innocent, let this obey my hand.' 35
She said, and with small hand the rope she drew.
I speak of marvels, but of marvels true,
36

Your stage attests it still. The Mother moved,
 Her followed and, by following, her approved.
 Midst shouts of joy and gladness, on they go
 By the left stream, to Tiber's mouths, called so
 From days of old ; night came, and to an oak 370
 They bound the barque ; and when the morning broke
 It they unbound, and burnt their frankincense,
 And offered there as type of innocence
 A heifer hostage, unyoked and unwed,
 Which fell before the vessel garlandèd. 375

Bright Almo joins the Tiber, and resigns
 To him his name ; and where he Tiber joins,
 They stopped, and in his purple garb the priest
 In Almo's waters illustrated the guest.
 Men uttering their alallah, and the clang 380
 Of cymbals, drums, and trumpets rose and rang.
 Claudia absolved by voice divine presides,
 And walks in front ; the goddess mother rides,
 Floundering through roads of roses, on a wain
 On high enthroned, and drawn by oxen twain 385
 Enters the gate Capena ; Scipio there,
 Attendant her upon. Yon temple fair
 He built to her, but its restorator
 Augustus is : Metellus was of yore.”
 Ceased Erato, awaiting question more. 390
 “Tell me,” I said, “why gather we her store
 In little Stips ?” “It was the Roman As
 Given by all, contributed the brass

With which Metellus first restored the shrine,
So still we gather Stips of smallest coin." 395

" Why do we all give dinners and dine out,
And rush to public feasts with rabble rout ? "

" So Berecynthia altered her abode,
And still good omens followed as she rode."

" The Megalesian games, wherefore do they
Precede all other games in Rome, now say ? " 400

" She mother is of all the gods, and all
Yield her precedence at each festival."

" Why Galli call her mutilated band,
And Gaul far distant from the Phrygian land ? " 405

" Betwixt Cybele and Celæne flows,
A stream of water, madness which bestows,
Gallus by name: who drinks thereof goes mad,
To all who would be sane, it is forbad
To drink thereof—avoid it lass and lad." 410

" O muse, one question more, and I have done,
We place a salad of small herbs upon
The table of the Domina—is there
Some ancient cause for that ? it seemeth queer."

" There is ; the ancients lived in olden time 415
On milk and herbs, when earth was in its prime ;
Herbs and white cheeses recognised as food
Of pristine days, the mother still holds good."

IX. ID. APR. FORTUNA PUBLICA.

When Luna stables next her milkwhite steeds
And bright Pallanteas to the spheres succeeds 420

One standing here on the Quirinal hill,
And thinking o'er past history, says still—
“Fortuna Publica, installed to-day,
For victory vouchsafed us formerly.”

VIII. ID. APR. JUBA CONQUERED. LIBRA SETS.
RAIN.

Three mornings more, and there are games. I sate 425
Spectator there; a senior prone to prate
Sat next to me and said, “To-day, ah, ah !
Cæsar beat Juba, 'twas in Lybia—
Cæsar my leader was; in Cæsar's time,
They made me tribune : I served under him. 430
My military rank gives me this seat,
You sit in right of your decemvirate”—
Here peppered down a storm and stopped his tongue,
For Libra in the skies suspended hung.

III. ID. APR. ORION SETS.

But ere the last day of the games be passed, 435
Sword-girt Orion sets in ocean vast

PRID. ID. APR. CEREAL GAMES.

When Eos next o'er Roma Victrix soars,
The Circus will be thronged; a crowd adores
The gods in pomp procession. There the steed
Vies for the palm, rivalling the winds in speed. 440
The games of Ceres ! there is no need to tell
Why we rejoice for bounties known so well.

Earth's earliest fruits, vouchsafed to mortals rude,
Were grass and herbs—the land's spontaneous food.
Then acorn-glands—the oak supplied the feast— 445
Sumptuous repast! and shared by man and beast;
Till Ceres first, with bounteous goodness, sent
Than acorn-glands a better aliment.
She tamed the bull, and forced him to the yoke,
And in the broken furrow daylight broke. 450
Brass was then used, for the chalybeate store
Was hidden then: would now and evermore
It hidden were; for Ceres peace approves;
Pray, O Coloni! for the peace she loves—
For peace and Cæsar, all perpetual! 455
Now one and all come to her festival.
Bring meal and salt and incense, cast them on
Her ancient altars; have you incense none
Then light the torch of pine, she doth not care;
The goddess loves the pure and not the rare. 460
And ye, girt ministers, remove the knife
From neck of toiling ox, take not his life,
Let the ox plough: go, sacrifice the swine;
For labour and its fruits are gifts divine.

Now time and place demand that I should sing 465
Of the rapt virgin: haply, I may bring
Some novel points unto the tale oft told.
Trinacria thrusts three promontories bold
Into the ocean wave, and thence her name.
Dear unto Ceres 'tis: there doth she claim 470
Cities and realms; there fertile Henna soars;
There frigid Arethusa to her shores

Called the celestial matrons to the feast.
 The goddess-mother, golden-haired, came prest,
 And with her brings her child Proserpina, 475
 With naked foot; with her the maidens are.
 With virgin choir attendant, did she roam
 Sicilian meads, with heart unburdensome.
 There lies a shady vale, with waterfall,
 Where flowers abundant are, of colours all 480
 Diversified, with tints innumerable.
 “Come, sisters, come! and fill your bosoms full!”
 The raptured girl exclaimed, “O come with me.”
 The simple plunder filled their souls with glee.
 Unceasingly, unweariedly they toil, 485
 And heap the calathum of osier-coil.
 One crams her lap, another loads her vest,
 Kingcups and violets, of scent the best,
 They pick the poppy and the hyacinth,
 The thyme, the rosemary, and amarynth, 490
 The melilot, the white rose and the red,
 And many a nameless blossom there bespread.
 She gathers crocus and the lily pale,
 And wanders deeper, deeper in the vale,
 And from her young companions far ahead. 495
 Her uncle spied her unaccompanied,
 And bore her off, in his cerulean car,
 To his own realms. “Io carissima!
 O mother mine, behold me borne away!”
 Dis cleft the earth, and oped a downward way; 500
 The maiden shrieked, and tore her maiden vest;
 The steeds down plunged, by light of day distressed.

The choir of girls, with laden canister,
Cried, "O Persephoné! come here! come here!"
But none replied; and then the mountain rang 505
To their complaints, and hands and bosoms clang;
And Ceres hears the plaint; and now she stands
Upon Mount Henna; now she clasps her hands
And rushing on, distracted by her woe,
"My daughter! O my daughter! where art thou?" 510
So rush, they say, Threician Mænades,
With hair unbound and frantic; so one sees
The heifer for her lost calf stray and low;
So Ceres seeks her child; so, even so,
She follows and she plains. From Henna's height 515
Her search began: the maiden's footstep light
She sees and knows and tracks, and might have found
The maiden by that clue, but that the ground
Had trodden been by swine. With wanderings vast
Leontinon, Amenana, she passed, 520
And verdant Acis, and dark Cyane,
And gentle Anapus, and Gela, thee
Fearful with whirlpools—then Ortygia,
And Pantageas passed, and Megara,
Symæthus and, on ocean slumbering, 525
And caves Cyclopian, where the anvils ring,
Black with the fume and fire; and Zancle's bar,
So called from the curved falx; and Himera,
And Didymus, and Acragenta, and
Tauromenos, and Mela, pleasant land, 530
Feeding the sacred oxen: by Camerina's bay,
By Thapsos' isle, and Tempe, through which stray

Waves of Helorus ; and Eryx, to the blast
 Of Zephyrus exposed. Explored she last
 The promontories three, Peloran and
 The Lilybæan and Pachynon strand.

535

Still as she goes she weeps ; like to the strains
 Of Philomel for Itys lost, she plains ;

Still calls “ Persephoné ! ” and “ Daughter mine ! ”

540

And then “ My daughter dear ! my Proserpine ! ”
 But neither heard the other. Ceres plained,
 So did Persephoné, but nought attained

To either ear ; yet if the mother met

A boor or shepherd swain, one question set
 She had for all, “ Say, has a girl passed by ? ”

545

And night came on in darkest panoply.

The very watch-dogs slept.

Mount *Ætna* lies
 Upon Typhoeus : when he strives to rise

He breatheth flame forth from the ardent ground.

There did she light her torches ; pines she found
 And lighted them, which we commemorate

550

With blazing pine-torch when we celebrate
 Her festival.

There is a cavern lone,
 Dreaded by man and beast, of pumice-stone.

Thither she came and stood, and joined the snakes

555

Unto the car, and then her journey takes

Across the seas, and never wets a wheel ;

The Syrtes over; o'er Charybdis fell ;

O'er the Niseian dogs, the seaman's dread ;

The Adriatic o'er ; to Corinth, head

560

Of the gulfs twain ; and to the ports that are
The pride and boast of stony Attica.
And here she rested, sitting on a stone
By name of "Trist," since to Cecropians known ;
And there, 'neath storm and sun and lunar ray, 565
All motionless she sat for many a day.
Chance giveth fate unto localities—
Where Ceres sat, and where Eleusis is,
The homestead of old Celeus was, and farm.
Acorns and arbute berries and the haulm 570
In faggots for the fire home he bore ;
His little daughter drove two goats, no more,
Home from the crag ; his little son in bed
Was lying sick. "Mother!" the damsel said—
The goddess started at the word and tone— 575
"What dost thou here—here on the mountain lone,
Sitting upon cold rock ?" The senior stayed
His step, though laden heavily, and prayed
Her to take refuge. "Come unto my cot,
Though poor it be ;" but she assented not, 580
But sate and with a mitra bound her hair
Like an old dame. Again he spoke her fair,
And she replied, "O may'st thou happy be,
And father of a daughter—unlike me !
My child is lost : for daughter lost I pine ; 585
Thy lot is happy—happier far than mine !"
And then she dropped what seemed a mortal tear—
Immortals weep not—'twas of crystal clear,
That warmed upon her breast. The mortals wept ;
The old man and the girl, their tears down leapt 590

As he replied, “I hope that thou may’st find
 Thy daughter lost. Arise, and be resigned ;
 Come to my cottage now.” And Ceres said,
 “Lead on ! I follow ; thou hast conquerèd.”
 And rose and left the stone. And, as they went, 595
 Unto his woes the senior gave vent,
 And told of his sick son, his weary plight,
 Unslumbering the livelong day and night.
 Or e’er saluting the Penates poor,
 She gathered poppies growing by the door ; 600
 ’Tis added that, in mood oblivious,
 She tasted then the juice somniferous
 Incautiously, and broke her lengthened fast.
 Since when it happens, when the day is past
 And stars appear, her *Mystæ* do the same 605
 And break their fast at night.

The goddess-dame

Then crossed the threshold ; and within the door
 Sorrow and woe and the child given o’er.
 The mother-mistress, Metanira styled,
 She first salutes, then deigned to kiss the child, 610
 And from her kiss celestial strength he drew,
 And pallor fled, and vigour sprung anew ;
 And all the house rejoiced—that is to say,
 The parents and the girl, no more were they.
 Then came their supper, homely as their home : 615
 Of curds and whey, and fruits, and honeycomb.
 But alma Ceres fasted : poppy-heads
 Somniferous, into warm milk she sheds
 And gives the boy to drink ; at midnight deep
 She took *Triptolemus*, ’midst placid sleep, 620

Into her bosom—him three times did she
Sign with her hand, and chanted verses three—
Verses it were unholy to repeat—
Then, with the ashes glowing with red heat
She covered him, that fire might purge away
His common burden of mortality.

625

The mother woke—pious, but inscient too—
And madly cried, “What is it that you do ?”
And snatched him from the ashes. Ceres said,
“Tho’ kindly meant, unkindly hast thou sped ;
Maternal hands have counteracted mine,
And mortal fears annulld my love divine.
Mortal must he remain ; yet shall he be
The first to plough and sow and bear away
The harvest of the lands of husbandry.”

635

She said, and in a cloud she disappeared.
The dragon-car on dragon-wings upreared,
Borne through the air aloft, past Sunium’s steep,
Past the Piræan port, Ægæan deep,
Beholding all the scattered Cyclades ;
Past the Ionian and Icarian seas ;
The Hellespont she passed ; towns Asian ;
She passed Arabia’s incense-bearing plain,
India, and Libya, and Meröe,
And land of drought, unto the western sea
Hesperian, where rush into the main
Rhenus, and Rhodanus, and Padus, reign
Of Father Tiber—future sovereign !
Where am I ? where ? in fine, there was no spot
Of earth inhabited that she searched not.

640

645

650

Then soared to heaven above, to stars that roll,
Exempt immersion from, in northern pole :
“ Parrhasian constellations ! ye, that know
All things that be, that never sink below
The ocean-wave, tell unto wretched me 655
Where is my child, my lost Persephoné ?”
And Helicé replied, “ Blame not the night,
The deed was done beneath the solar light.
Demand of Sol, day’s monarch overhead !”
Away, she visits Sol, who, answering, said 660
“ O labour not in vain ! the bride she is
Queen of tripartite empire and of Dis,
Brother to Jupiter.” Again she stands
Before the Thunderer’s throne, with clasped hands,
Woe stamp’t upon her brow. To him she said, 665
“ If thou rememberest our bridal bed
And child Persephoné, then wilt thou share
My misery and my maternal care.
I sought and I have found the ravisher,
I know the robber who possesses her. 670
Say, is a base marauder bridegroom meet
For my Persephoné ? Is such a feat
Becoming us or her—such deed of scorn !
What more, I ask, what more could I have borne
Had Gyges been victorious—captive I ? 675
And you who hold the sceptre here on high,
And see her borne away complacently—
Let Pluto make amends to you and me,
Let him restore her ; let him make amends.”
But Jove excuses Pluto, and defends 680

On plea of love. "Now, in good faith," quoth he,
"Dis is no son-in-law to flout. In three
The world divided was; he hath his reign
Chaotic, as I here sit sovereign;
And as our other brother rules the sea.

685

But if you are resolved immutably—
I say, if you immutably resolve
These bonds to break, this marriage to dissolve,
It may be done; it may be done, if she
Have never broken fast below: then he
Must her resign; if broken, she is bound."
Caducifer, despatched the truth to sound,
Stooped unto Tartarus; as quick as thought
Thither he went, and thence the answer brought—

690

The bride had broken fast: Persephoné
Of Punic-apple grains had eaten three,
And broken fast. Again disconsolate,
As when she lost her first, the mother sate
And cowered in grief; nor did forgetfulness
Or passing time assuage her deep distress:
"Then I renounce the skies!" she said; "command
The jaws Tænarian to receive me;" and
She would have quitted heaven, had not Jove
Made compact, that her child six months above
Should annually pass days. Then, comforted,
Ceres replaced wheat-garlands on her head.

700

Then yellow harvests reassumed the plain,
And garner'd hoards burst with the golden grain.

Ceres affects the white. White garments don
Upon her feasts; dyed garments she will none.

705

710

ID. APR. TEMPLES OF JUPITER VICTOR AND LIBERTY.

Jupiter Victor claims these April Ides,
 His dedicated temple here abides ;
 And on this day did Liberty, most dear
 To Latin men, fix constant atria here.

XVIII. KAL. MAI. CÆSAR VICTOR AT MUTINA.

On the next morning, seamen, quit the wave
 For haven safe ; west wind and hail will rave. 715
 It may or may not be ; be it as may,
 Cæsar, amidst such storm of hail to-day,
 Won Mutina, and beat Mark Antony.

XVII. KAL. MAI. FORDICIDIA.

Third of these Ides of Venus, with the morn, 720
 Pontifices ! a gravid cow adorn

For sacrifice. Forda, “ferendo” from
 We name the gravid kine, and in the womb
 The embryo foetus too derives that name.

Cattle are pregnant now, and earth the same ; 725
 To pregnant earth is pregnant victim meet.

Part falls in arx of Jove. Twice ten of neat
 Fall in the Curiæ ; gore flows in a wave.

But when the ministry attendant have
 The embryo disemboweled, and the flame 730
 Hath burnt the crackling entrails ; then the Dame,
 The oldest Vestal maid, shall burn the beast,
 The embryo calf, to ashes—for the feast

Of Pales—wherewithal to purify
The populace.

For in the days gone by, 735
In Numa's reign, man's labour was in vain ;
No yellow harvest waved upon the plain,
Earth grieved, and cheated too the husbandman.
Sometimes the drought, and sometimes rain would ban
His rising crops ; sometimes the tender blade 740
Was blasted in the bud or wild oats' shade ;
And cattle cast their young, or else the lamb
Cost life to the parturiating dam ;
Herds and flocks failed.

Behold an ancient wood
Inviolate by steel had ever stood, 745
For sacred 'twas unto Mænalian Pan.
Here in the depth of night did slumbering man
Seek, and receive responses : Numa brought
His victims there ; he, too, its response sought.
Thither in sacrifice he brought two sheep, 750
For Faunus one, and one for gentle Sleep.
He spread the fleeces on the earth ; his head
Unshorn, with living wave he lustrated
Twice at the spring : and twice with chestnut boughs
Wreathed in a coronet he bound his brows. 755
Now at such tide the votary must be free
From joys of love, and meats that carnal be,
And rings of gold ; rude garments he must don,
And cloak them with the fleeces him upon,
Or e'er in form prescribed he breathe his prayer. 760
Night, with his crown of poppies, then came there

With escort of dark dreams: and Faunus pressed
His hoof upon the fleeces, and addressed
Numa from the right hand—

“Thou must, O King,
Propitiate Tellus with an offering ; 765
Two oxen must thou slay, but two in one.”
Starting awake with fright : the vision done,
He questioned the dark saying—what it meant.
Egeria, his beloved, assistance lent ;
“A gravid cow they ask, and embryo.” 770
They sacrificed a gravid cow, and lo !
The year was fruitful ; earth her fruits supplied,
And flocks and herds increased and multiplied.

XVI. KAL. MAI. AUGUSTUS CÆSAR CALLED IMPERATOR.

This is the day that Sol's ethereal steeds
Precipitate to rest. 'Tis Cythereia speeds
Them on their way; for with the coming light
Was young Augustus Imperator hight,
For conquests won, aye battling for the right. 775

XV. KAL. MAI. HYADES SET.

And from the Ides of April four dawns are,
Slumber the Hyades with Dorida. 780

XIII. KAL. MAI. CIRCENSIAN GAMES AND FOXES
BURNT.

Third from the setting of the Hyades
For the Circenses: now the Circus is

Re-opened unto steeds. Now let me say
Why foxes, tied to firebrands, to-day
Are loosed into the fields. Carseolis 785
Is cold of soil, and unadapted is
To olive trees, but famous for its grain.
I journeyed through it to my native plain
Pelignan, small and pastoral, but fed
By streams perennial at their fountain head. 790
I entered in the house of an old friend—
Phœbus had couched—who oft would condescend
To aid this work with facts and ancient lore.
“ ‘Twas on this plain,” he said, “in days of yore,
A frugal peasant dame and hardy spouse 795
Tilled their small field—in sweat of his own brows
He ploughed, and reaped, and stored. She swept the cot,
All tumble down and propped; eggs she had got
She set beneath the hen; or gathered fare,
Mallows and mushrooms; and the eve to cheer, 800
Lighted a blazing fire—lastly span
Ever anon, clothes for her own good man,
And her young son—a sort of pickle lad,
Twelve years of age. Now the boy captured had
A she-fox in their willows—many a hen 805
Had travelled from their hen-house to her den.
But the boy captured her; he bound her tight
In wisp of straw, and set the straw alight,
And so he let her go. She went her ways
Through standing corn, and set it in a blaze. 810
‘Twas yellow harvest time, and breezes bland
Aided the flames to devastate the land;

'Tis long ago, but unforgotten still
 It lives in memory, and ever will ;
 Therefore it is the Carseolan law
 Condemns a captured fox to fire and straw.
 Amidst the Cereal games a she-fox dies
 And, as she burnt the corn crops, perishes."

815

XII. KAL. MAI. SOL IN TAURUS.

When Memnon's mother saffron-robed shall rise,
 And urge her roseate steeds through open skies,
 Sol quitteth Aries, Helle that betrayed !
 A major victim in his path displayed :
 Heifer or bull is not exactly known,
 Fore-quarters only of the beast are shown,
 Hind-quarters hidden are : whiche'er it be,
 Or cow or bull—despite the enmity
 Of Juno—loves of Jupiter we see.

820

825

XI. KAL. MAI. PALILIA.

Night flies, Aurora dawns ; early am I
 Summoned unto Palilia. I reply -
 Promptly, and not in vain, if Pales deign
 Favour the pastoral poetic strain.
 "Oh alma Pales, let me be thy seer,
 I sing thy rites and festival ; appear !
 With hands all pure, I often on this morn
 Have Februa, burnt calf, and bean ashes borne ;
 Oft have I leapt your flames in triple rows,
 And sprinkled me with dripping laurel boughs.

830

835

Lo ! she is moved, the Goddess answers me !
Away, away, and launch my bark to sea ;
Bulge with the favouring breezes, full my sail. 840

Up, up, ye people all, up and inhale
Fumes from the vestal shrine that purify,
Vesta will grant them, she is ever nigh.
Let horses' blood, and the calf's ashes be
Ingredients two, bean-stalk ingredient three. 845

Now shepherds up, and purify your sheep ;
With water and with laurel besom sweep
Sheepfolds and stalls; at twilight decorate
With leaves and branches arching o'er the gate.
Burn living sulphur, rub it burning blue 850

Upon the bleating sheep ; the flame renew
With vervain, pine, and savin : now then turn
The laurel branch in flame, and let it burn ;
Bring millet in a panier, and in cates,
Pales that rustic food participates : 855

Add butter, cheese—the products of the pail,
And new milk warm ; and with such offerings hail
Pales Silvicola ! and say, “ Oh keep
The stable stall, the shepherd, and the sheep ;
Keep them from harm. Or whether they have fed 860

On holy ground, or whether I have led
Them unto sacred tree, or tumuli
Where bones are buried; or if haply I
Have led my ewes to grove inhibited,
Or with incautious eyes the Nymphs affrayed, 865

Or Semi-caper Pan ; or if my knife,
Cutting of simples, to preserve the life

Of a sick ewe, despoiled a holy grove,
 Oh pardon me. Or if when from above
 Descended prone the rattling hail and rain, 870
 If I have sheltered in thy rustic fane,
 Or if my flock have drank from sacred mere,
 Offending Nymphs, and soiling waters clear,
 Do thou for me, O Goddess kind, appease
 Offended Nymphs, offended deities. 875

Far, far be it from me to gaze upon
 The Dryad maids or Faunus, or to run
 'Gainst fountain baths of Dian, very far:
 And chase diseases all that fatal are
 To man and flocks: and guard the faithful race, 880
 And vigilant of dogs, when we retrace
 At eve our homeward steps, lest heavy moan
 Be made on lessened flock,—the fleece alone
 Saved from the wolf; let famine absent be,
 But grass on earth, and verdure upon tree 885
 Abundantly; and let me waters have
 Whereof to drink, and wherewithal to lave.
 Let dugs be full, let liquid serum pass
 Thro' osier frame,—let cheeses bring me brass,
 And let my ram be lusty,—fruitful ewes, 890
 And plentiful my lambs; let damsels choose
 My wool as best and softest, even such
 As hurts them not, and pleasant is to touch:
 Oh make these blessings mine, so when we make
 Our feast at Brumaltide, the largest cake 895
 Shall be for Pales, at the shepherds' wake."

Be this repeated thrice, and face the East,
And wash your hands soon as the prayer is ceased.
With this, she's satisfied. Now may you drink
From crater and from bowl filled to the brink
Of milk and wine. Now may you leap the flame
With active foot, strong arm, and sturdy frame,—
Through crackling bays again, and yet again.

Such is the custom, now doth it pertain
To me to tell its origin : It is, 905
To say the least, merged in perplexities.
Doubts check my song, the causes many are ;—
Or, fire purges all things, e'en a bar
Of massy steel, and therefore rams and ewes ;
Or that, of seeds discordant that transfuse 910
Our mortal frames, two principles and powers,
Fire and water they, our ancestors
Conjoined and used as elements, whereby
Through touch and contact us to purify ;—
Or that, these elements to life allied, 915
Ta'en from the exile, given to the bride,
Are principles by which we live or die ?
Whilst others, antiquarian, not I,
Refer it to the myth of Phaëton,
And deluge waters of Deucalion :— 920
Others, that shepherds, rubbing stone on stone,
Raised sparks by friction, the which falling down
Ignited straw, and thence Palilian fire.
I advocate another cause and higher,
Æneas from, the man of piety, 925
Who thro' the flames of burning Troy walked free.

Another yet, our Lares changed their home
 When Rome was built, and migrating to Rome,
 Burnt their old habitations ; and that through
 The conflagration men and cattle too 930
 Leapt as they leap now on Rome's natal day.

ROME FOUNDED.

Awake my muse, and strike a bolder lay—
 The origin of Rome. Now present be
 O great Quirinè ! 'tis thy history.

Amulius slain, and Numitor restored 935
 The shepherds rallied under each twin lord,
 And vote to build a city : and then came
 Questions as to the founder and the name.
 Quoth Romulus, “Dispute it not by words,
 Submit it to the augury of birds— 940
 Great is the augury of birds.” In fine,
 Agreed, one sought the rocks of Palatine,
 And one Mount Aventine : thence Remus o'er,
 Six vultures in succession passed before,
 But Romulus saw twelve : the compact held 945
 For Romulus the city walls to build.
 And next they chose a day to mark the wall,
 And plough the city bounds. The festival
 Of Pales was at hand : that day they chose.
 The fosse was dug, therein did they depose 950
 Seed-corn, and sods of earth ;—the sods were ta'en
 From neighbouring lands, and the fosse filled again.
 Thereon they built the shrine of turf, and drew
 Down, to ignite the altar, fires new.

Then Romulus put hand unto the plough 955
Drawn by a milkwhite bull and milkwhite cow,
And marked the walls. Then did he say, as king,—
“O Jupiter, our actions ordering,
And Mavors father, Mother Vesta, and
Ye Deities benignant to this land, 960
Be present now; beneath your auspices
O let this work, founded by me, arise,—
Let it endure, and let it stretch its sway
From rising unto setting of the day.”
So Romulus, and Jove upon the left, 965
With pealing thunders and with lightnings cleft
The spheres above; and shepherds one and all
Rushed to the task, and laboured at the wall.
Celer urged on the work, whom Romulus
Commissioned had in words he uttered thus:— 970
“Celer, be this thy task: let no one dare
To pass the fosse or furrow of the share;
Whoe'er attempts it, slay.” But ignorant
Of this command was Remus, who would taunt,
And scorn the humble walls. “In sooth,” said he, 975
“Safe, very safe, the citizens will be;”
And straightway overleapt it. Celer smote
Him with his pike, and Remus in the moat
Dropped bleeding. The king they advertise
Of this mischance, who swallowed down his sighs, 980
And hid his tears and anguish of his breast;
He would not weep nor would unman the rest,
But turned it to an omen. “So may all
Fall who as enemies would pass this wall.”

But when he did the obsequies, his soul 985
 Burst forth dissimulation and control ;
 Prostrate he fell and kissed him on the bier,
 And spoke, “ Farewell, farewell, my brother dear,
 Slain by no will of mine ! ” Anointing him
 For burning then, old Faustulus, eyes dim, 990
 And Acca, hair dishevelled, lent him aid ;
 The youth (not then Quirites) honour paid,
 The pyre lit, and lamentations made.

So was the city founded, so it rose :
 Who thought it then, to triumph over foes, 995
 And place a conquering footstep on the world ?
 Oh ! may that banner ever be unfurled
 Under the rule of Cæsar ; may that name
 Never decline, through ages all the same ;
 And may she stand above the world sublime 1000
 O'er every country and o'er every clime.

IX. KAL. MAI. VINALIA OF VENUS AND JOVE.

Pales is sung : Vinalia I sing.
 One day has intervened on silent wing.
 Now, ye Professæ, public girls, address
 The goddess Venus, your sole patroness. 1005
 Offer your frankincense to her, and pray
 For blandishments—such blandishments as may
 Win public favour ; beauty, mirth, and wit.
 Wreath for your patroness the coronet,
 The myrtle wreath which grateful is to her, 1010
 With roses, rushes, and sisymbria.

Now it behoves to seek the Colline gate,
And fane of Venus there approximate,
Named from Sicilian hill. When Claudius
Had won the Arethusan Syracuse 1015
And taken Eryx, Venus left that fane—
As was foretold in aged Sibyl's strain—
And sought at Rome her children own again.
And now you ask me how the Queen of Love
Shares the Vinalia with Olympic Jove? 1020
By war! stern arbiter—waged to decide
The question of the son-in-law and bride
Of Latian Amata: thus it was;
Young Turnus would ally unto his cause
Hetruscans; and Mezentius—he whom Fame 1025
Emblazoned with a warrior's dread name,
Unequalled in the lists, on horse or foot.
When such alliance Turnus 'gan to moot,
The Tuscan chief replied: "These scars record
That martial worth is not its own reward; 1030
So doth this armour, often red with blood!
My arm is strong, your vintages are good:
Divide with me your vintage, pay in wine—
No mighty payment—and your war is mine.
Do as you like, it is for you to choose; 1035
Æneas will be glad if you refuse."
But they assented, and he armed to aid.
Æneas armed him also, whilst he prayed
To Jupiter: "The vintage of my foe
Is granted to Mezentius. Unto you 1040

We dedicate our Latin vintage." Thus
 The better vow prevailed: Mezentius,
 The huge Mezentius, fell; and earth oppressed
 Beneath his scornful and indignant breast.
 Autumnus came sordid with fruit of vine; 1045
 They bore to Jupiter his meed of wine:
 The day thence called Vinalia: and Jove
 Shares the Vinalia with the Queen of Love.

VII. KAL. MAI. MID SPRING. ARIES SETS. CANIS
 RISES.

When April hath but six days more to run
 The second half of springtide has begun; 1050
 Then Aries of Helle disappears,
 Rain gathers, Sirius rises in the spheres.

RUBIGALIA.

Returning from Nomentum unto Rome,
 Midway I marked a white procession come.
 The Flamen led the pomp which journeyed to
 The sacred grove of ancient Rubigo— 1055
 With entrails of a dog and of a sheep
 To burn as offerings. To the burning heap
 I followed in the wake to see the rite.
 Thy Flamen then, clad in his garb of white,
 Uttered this prayer, Quirinè. "Rubigo 1060
 Spare cereal crops; let the light stamen grow
 Waving upon the plain: then let them stand
 Nourished by rains and dews upon the land,

Till they be ripe for reaping. Thine evil eye, 1065
As colonists well know, falls fatally
On crops that thou hast marked out for thine own.
Not so injurious to the seed-corn sown
Are frosts, and winds, and rain, as Titan's rays
Falling upon dank stems : thy wrath arrays 1070
Itself, dread goddess, then. Restraine thine hand
From standing corn and cultivated land.
Enough that you possess the power to harm—
Spare then the crops, and stretch thy heavy arm
On iron spears and swords ; corrode them all ; 1075
We want them not, the placid world to maul ;
But mattocks, harrows, and the crooked plough,
Our rustic implements and wealth, allow
Furbished to shine ; but let the soldier's brand
Rust in the sheath, repugnant to command ; 1080
And spare our corn crops—neither come thou near
Our homesteads when we pay our vows with prayer.”
He prayed, and held a napkin of coarse twine,
Censer of frankincense, and bowl of wine.
The wine and incense burnt, upon the fane 1085
He cast the entrails of the bident slain,
Together with the offering obscene
Of a dog's entrails—of a dog unclean !
Then I demanded of the Flamen, why
He offered such base victim ? In reply
He said, “ Then, understand ! a dog there is 1090
Icarian, Mæra and Erigone's,
And when his star appeareth upon high,
The corn burns up, and the baked earth is dry :

Unto that dog a dog we cast in flame—
His name and not his nature bears the blame.”

1095

IV. KAL. MAI. FLORALIA.

Tithonia thrice must leave the sponsal bed,
And o'er the boundless world rays three times shed ;
And Flora cometh, goddess of our bowers,
Enwreathed with chaplets of a thousand flowers : 1100
And the stage opens with buffoonery.
A greater theme upon my hands have I :
Until the Kalends pass we Flora by.

FEAST OF VESTA, PHŒBUS, AND AUGUSTUS.

’Tis Vesta’s day—to-day was she enshrined
On kindred threshold of her kith and kind : 1105
The senators decreed it. Phœbus shares
With her the day and shrine ; and Vesta spares
A third part to Augustus and his heirs.
Laurel of Palatine eternal be,
And Oak, thy fellow sentinel, for three—
Three gods inhabit here eternally.

1110

BOOK V.

MAIUS.

THE month of Maius, why is it called so ?
You ask ; and, I confess, I do not know.
Like to the traveller who stands in doubt
Which is the track of many round about,
So do I stand perplexed ; the causes are
So many that I wish they fewer were.
Aid me, ye goddesses, who dwell beside
Sweet Aganippe, and the gushing tide
Of Hippocrene and Medusæan steed.

They on the mooted point are not agreed;
They silent stand, till Polyhymnia breaks
The silence deep, all listen as she speaks.

" 'Twas after Chaos, when tricorporate Earth
Received its second elemental birth,

And the fair universe took aspects new, • 15

Earth gravitated down, and with it drew

The waters down : but gravitation none

Affected lunar steeds, or stars, or sun:

Heeded funeral steeds, or stars, or sun: Earth had her laws, and their own laws

Earth had her laws, and their own laws. They clashed not, equal generate however.

They clashed not, equal separate honours theirs.
Opposites and Sustainers.

Often a minor god, Saturne, sate
Upon a hill, and, as he did, he did

Upon the throne of thy supernal state

And often would a stranger god divide

Oceanus and Tethys, his bright bride.

Till Honour and fair Reverence came late, 25
 And ordered each to seats legitimate.
 From them sprung Majesty—their daughter she
 Who sprang at once to full-grown puberty ;
 Amidst the gods Olympic she sat down,
 Conspicuous in gold and purple gown ; 30
 Attendant on her Modesty and Awe.
 She upon powers divine imposed her law,
 Which was assumed by them ; and deference
 For place and rank established was from thence.
 And so it lasted till Saturnus fell, 35
 As fated 'twas, from heaven's citadel.
 Then Terra bare her brood, the giant race,
 Who tried to storm Jove's realm and native place :
 A thousand hands had they and serpent thighs.
 And Terra them conjured to scale the skies 40
 And to depose the gods ; they mountains haled
 To mountain tops and Jupiter assailed.
 But Jupiter from heaven fulminates,
 And cast upon them those huge mountain weights,
 Burying in ruin. Now in the seat above 45
 Sits Majesty beside the throne of Jove,
 Defended by his bolts ; whilst Jupiter
 Finds his defence and firmest friend in her,
 And mighty sceptre easy to his hand.
 She came to earth, she came to Roman land, 50
 And Romulus and Numa worshipped her ;
 And others followed late or earlier.
 Fathers and mothers she invests with awe,
 And youth and maidens bend them to her law ;

She graces Fasces and the Curule chair, 55
And shares the triumph of the Victor's car."

So Polyhymnia spoke : of Song and Lyre,
The learned Muses, Clio and Thaleia,
Agreed with her : and then Urania broke
The silence deep—all listened as she spoke. 60
" In the good times of old the hoary hair
And wrinkles of old age respected were :
Then youth bore arms and armour ; forth they trod
In the defence of gods, with Mars their god.
The seniors then, unfitted wars to wage, 65
Assembled to debate in council sage.
The Curiæ then demanded men mature,
And Patres, synonyme with Senator.
The seniors made the laws : an age was named
At which such honour might be held and claimed ; 70
Age walked escorted then by youth, who vied
To honour it by walking by his side.
In presence of old age youth curbed his tongue,
And suffered reprimand for speaking wrong ;
And Romulus this noting called the old, 75
Patres, selected for hearts leal and bold,
And yielded to them civic government.
In my belief, it is from that event
That Maius from Majores was surnamed.
The sequent month by juniors is claimed, 80
And adds its sanction that the thought is true.
Of Numitor it is recorded too,
That he petitioned Romulus to pay
Respect to seniors—whence this month of May."

Urania ceased, and Calliope rose, 85
 First of the maiden choir; from her brows,
 Her locks neglected, ivy-wound, she threw,
 And thus commenced: "When that the world was new,
 Oceanus preferred to bridal bed
 Tethys Titanida, whose arms are spread 90
 Encircling earth with waters: Pleiöne
 Was born unto them, chosen bride to be
 To heaven-bearing Atlas: sprung from them
 The Pleiades; and Maia, the gem
 Of that sweet sisterhood, by Jove was won.
 By Jove embraced, she bare to him a son 95
 On cypress-clad Cyllene—him who bears
 On wingèd feet Jove's mandates through the spheres.
 Him the Arcadians worship, habitants
 Of mighty Mænalus and Ladon's banks, 100
 And elder than the Moon. Evander bore
 From thence his gods unto the Latin shore
 An exile with them; and where Roma stands
 The mistress of the world, were pasture lands
 Of wretched flocks and scattered cottages. 105
 The prescient mother gazing upon these
 Proclaimed a halt. 'Behold the spot,' she said,
 'Predestined unto Empire:' and obeyed
 Her the Nonacrian hero, questioning not;
 He dwelt a foreigner on foreign spot, 110
 And taught the rites of Faunus the bicorned,
 And him with winged Talaria adorned.
 To Semicaper Faunus, Luperci,
 Cinctured and armed with hides, to purify

The crowds collected in the public ways ; 115
 And Mercury, in his fair mother's praise,
 Gave to the month her name. Inventor he
 Of the curved lyre, patron of knavery,
 Inventor of the seven chords, to please
 The sisterhood, the seven Pleiades." 120
 She ended, and she most applauded was.
 What can I do ? Each lovely sister has]
 Homage from me : whatever me befall,
 Pierian sisters, I believe you all.

KAL. MAI. CAPELLA RISES.

Begin my strain with Jove. Behold the star 125
 Capella rises—nurse of Jupiter !
 Olenian Capella—sign of rain !
 Thy milk upraised thee to the starry train.
 The Naïs Amalthea, in the woods
 Of Cretan Ida, her own solitudes, 130
 Hid Jupiter : a goat most beautiful,
 Mother of twins, with strutting udders full,
 Such as the nurse of Jupiter should have—
 With horns recurved aërial, she gave
 Milk to the god ; but hurtling 'gainst an oak, 135
 One comely horn in the mid part she broke ;
 And Amalthea picked it up and wound
 That horn with flowers and wreaths of leaves around,
 And filled with fruit to feed the infant Jove.
 Who when he held supreme the throne above, 140
 Raised nurse and horn to heaven, where she appears
 Under her name, in the celestial spheres.

ALTAR OF GUARDIAN LARES ERECTED.

Kalends of May are dedicated to
 The guardian Lares: altars we renew
 Unto their statues small; as vowed of old
 By Curius, they were not as now beheld
 Cankered by time and old age. Præstes is
 Their true cognomen: they guard properties
 Committed to their charge; unslumbering guard
 Our houses and our walls with watch and ward,
 And sound alarm with aid: there used to be
 A dog carved at their feet, cut out of the
 Same stone, and watching with the Lar. You ask
 The reason why? Alike their daily task,
 Alike their duty, guardians of the home,
 And faithful to the master: when they roam
 They love the cross ways, both the dog and Lar;
 Both scare the thief; both very watchful are
 Through day and night: and that is all I know
 Touching these statues of twin gods, that bow
 Beneath the weight of years; a thousand stand
 With the presiding genius of the land
 In Roman streets; and so we worship three—
 Three now, which twin Penates used to be.

145

150

155

160

RITES OF BONA DEA.

Now whither am I borne, to antedate
 The month of August, to anticipate
 The strain to Diva Bona to be sung?
 A native crag—conspicuous among

165

The rocks, and called The Rock—stands on the hill
 Whereon stood Remus, frustrated in will, 170
 When the twelve birds Palatinate conferred
 Empire on Romulus. That spot preferred
 Was by the Senators whereon to plan
 Her Temple, who abhors the gaze of man.
 She, of the ancient Claudian race and line, 175
 Whose virgin body shunned aught masculine,
 Founded that fane: which Livia restored,
 Following therein the footsteps of her lord.

VI. NON. MAI. ARGESTES BLOWS.

When Hypereion's roseate child next day
 With matutinal steeds drives stars away, 180
 Argestes cold, will wave the fields of corn,
 And waft the white sails from Calabria borne.

HYADES RISE.

And when the doubtful crepuscule is gone
 The Hyades appear, all glittering on
 The head of Taurus; seven glittering stars; 185
 From Rain, so called by Grecian mariners.
 Some think that they nursed Bacchus: others sing
 From Tethys and Oceanus they spring—
 That Æthra, child of old Oceanus,
 Bare Hyas, for fair form conspicuous, 190
 Him and the Nymphs—but Hyas was first born,
 Ere Atlas bore the spheres, in Nature's morn.
 Before his beard was seen, he snared the deer
 And found benignant quarry in the hare.

But in his manhood boars became his prey, 195
 And hirsute lioness: he dared one day
 To snatch her cubs, through darkness of her den,
 But fell bloodstained to the brute Libyan.
 Æthra and Atlas wept; his sisters wailed
 For Hyas lost: their piety availed 200
 To raise them to the spheres, where now they flame
 In their own right, and bear their brother's name.

FLORALIA.

Mother of flowers, Flora, present be,
 We raise the chant midst jocund games to thee.
 Begun in April, unto May deferred, 205
 For both are thine, the jocund song is heard.
 Upon the confines of both months we stand
 Embellished with the bounties of thy hand.
 The circus closes, and the theatre
 Rings with applauses, as the victors bear 210
 Off palms awarded: I resume my song.
 “Who art thou, Flora? oftentimes we are wrong
 With judgments fallible; therefore impart
 The truth thyself, and tell me who thou art.”
 The goddess answers me, and perfume flows 215
 Around, with fragrance of the vernal rose.
 “Chloris I was, and Flora am, the same,
 Thus Rome corrupted has my Grecian name.
 Chloris a Nymph of plains delectable—
 Abode of blessed men, of virtue full. 220
 Of beauty mine, it is not mine to tell;
 The god, my spouse, my lover, proves it well.

'Twas springtide, and I roamed ; me Zephyrus
Chased and made captive : like the boisterous
Boreas his brother, he forsooth, must win 225
A wife by violence ; and Athens in
He found his precedent : he bore me off
But made me full amendment for the scoff
By wedding me, and happy is the life
That I have lived of Zephyrus the wife : 230
Spring sempiternal mine, the beautiful
Revolving year of buds and blossoms full,
And earth with beauties ever unconcealed :
My dwelling is a garden in the weald,
Nursed by the breezes, and by fountains fed ; 235
And Zephyrus, my lord, on it hath shed
Stores of the fairest and most fragrant flowers.
He calls me goddess of the floral bowers
And bids me be their queen. Ofttimes I try
To count their tints and hues—infinity 240
Still baffles me, for they are infinite.
And when Sol rising chases dews of night,
And every blossom opens to his ray,
The Hours following, in robes painted, they
Replenish osier trays with gifts of mine : 245
And following them the Graces intertwine
With wreaths terrestrial, their celestial hair.
I cast o'er all the earth my blossoms rare,
Earth, who was only clad in green before.
I tinged the Therapnaean plant with gore, 250
I signed upon its leaf the written plaint ;
Narcissus, too, boy with the bosom faint

Who grieved he was himself, did I create ;
 Crocus and Attis also ; and thy fate,
 Adonis, son of Cinyras, became 255
 Endowed with beauty and with deathless fame.
 Mars also—if you know it not, my prayer
 Is fervent, Jupiter may know it ne'er—
 Mars, too, did I create. When Juno 'plained
 That Jove—her form and spousal rights disdained— 260
 Gave birth unto Minerva motherless ;
 She sought Oceanus, but weariness
 O'ertook her at my door. ‘Saturnia dear,’
 Ejaculated I, ‘what brings you here ?’
 She told me where she journeyed, and the cause ; 265
 With words of sympathy I filled a pause,
 When she exclaimed, ‘Comfort I can have none.
 If Jupiter can bear a child alone
 Why may not I ? if he the power possess
 Of male and female both—I not the less 270
 Possess the power, and happy shall I be
 Intact to live from male embraces free.
 Search will I seas and Tartarus profound
 Until the true medicaments be found.’
 And speaking thus, observing a deep trace 275
 Of thought and observation on my face,
 She added, ‘Nymph, you look as if you knew
 Something about it :’ three times did I rue
 The wish I had to tell her, thrice I strove
 Silence to keep, I feared the wrath of Jove. 280
 ‘Speak if you can,’ said Juno, ‘and I swear
 By the Styx river, ne'er will I declare

Who my informant was ;' and then she swore
By Styx she would not ; and the swearing o'er—
' Olenian plains,' I said, ' possessed the flower, 285
But now one sole root blossoms in my bower.
When he who gave it said, make trial now,
Touch with a branch of it yon sterile cow ;
I touched and she conceived. And from its spray
I plucked a blossom with my thumb straightway, 290
And touched the goddess, and she, touched, conceived.
Her, the Propontis over, Thrace received ;
Where she gave birth to Mars : and mindful he
That his existence was so due to me,
Said, ' Enter thou my town Romulean, 295
And there abide.'

“ But do not think my reign
Is only over chaplets, wreaths, and bowers ;
I hold my place among the rustic powers.
If the corn blossom well, then rich will be
The threshing floor ; if vines and olive tree, 300
Then wine and oil ; so likewise trees of fruit,
If blossoms fall, useless the stalwart root.
So beans and pulse, and foreign lentiles so
On banks of Nilus : and the wine we stow
In roomy caves, ferments and *flowers* with scum. 305
And honey, too—bees at my bidding come
To violets and cytisus and thyme.
I also foster youth ; in manhood's prime
The soul luxuriates, the body grows.”

I stood in marvel hearing her disclose 310

Her empire thus. “ Now what you wish to know
Ask it, you have my leave, and I will show.”

“ The games, O goddess, whence their origin ? ”

I asked, and she replied—“ I must begin
With olden time, ere luxury had grown

To what it is: with objects then unknown.

The holder of broad lands was locuples—

He had pecunia, who had pecudes.

Then man grew covetous, and coveted.

To common lands the private flocks were led ;

There was no legal let or penalty ;

The common lands were under no one’s eye,

And he was only thought a simpleton

Who left the common for fields all his own.

The *Ædiles* long were spiritless to aid ;

But when the two *Publicii* were made

The people’s *Ædiles* they imposed a fine,

And trespassers paid penalties condign.

Praised were the *Ædiles* for that act and deed ;

Part of the fines were unto me decreed,

And games therewith appointed held to be

In memory of the *Ædiles*’ victory ;

And with the other part they cut the incline

Down from the rugged cliff of Aventine,

And surnamed it *Publician*.” “ Then,” I said,

Are the games annual ? ” She shook her head—

But added thus : “ We covet honour, too ;

For altars and for festivals, their due,

Gods jealous and ambitious are ; ofttimes

Doth mortal man remission get from crime

315

320

325

330

335

340

By sacrifice ; and oftentimes a beast
Offered in sacrifice hath him released ;
For I have seen Jove's arm, upraised to throw,
Sink at the scent of frankincense below.
When we are slighted, our wrath has no bound, 345
But falls relentlessly on all around.
Witness Thestiades, by distant fire
Burnt unto death : the cause do you inquire—
Because Diana's altar lacked its flame.
Witness Tantalides, the cause the same, 350
Diana stayed his sails. A virgin though,
She retributed slight on friend and foe.
Witness Hippolytus, Dione's slight,
Compassed his death by his own steeds affright.
'Twere long and very tedious to recall 355
All who have failed—enumerate them all.
The Roman Patres once neglected me,
And I exacted their full penalty,—
I wrought by my own hand to my own hurt :
Through sorrow I grew sullen and inert, 360
I guarded not the fields, I valued not
The fruitful orchard, or the garden plot ;
Faded the lilies, violets fell dead,
And the punicean crocus bent its head.
Oft Zephyrus would utter, 'Why do you 365
Destroy your dowry ?' Dowry mine, 'twas true,—
I cared not for it then : the olive trees
Were nipped in blossom by the northern breeze,
Cornfields in blossom by the hail laid low,
The vine unblossomed ; I let Auster blow 370

And nip them in the buds, then stripped the vine
 With thundering rain : it was no deed of mine,—
 I am not cruel in my wrath, but took
 No care with fostering love to overlook
 The evil, or repel or check the blight.

375

The Senate met, and vowed if all went right,
 And if the coming year should blossom well,
 To me, for aye, an annual festival,
 And I assented : In the consulate
 Of Lænas and Posthumius I first sate,
 And saw the Consul Lænas celebrate."

380

I had upon my lips to ask her why
 Her games licentious were with revelry ;
 But it recurred to me that unaustere,
 Licence she loved, and such rites suited were.
 With chaplets crowned, with roses scattered o'er
 The festive board ;—behold the reveller
 Inebriated, leaping, with his hair
 Ybound with festive wreath of philyra,
 Reckless beneath the influence of wine.
 Inebriate, the lover at the shrine
 Of aye disdainful beauty pours his song,
 Perfumed and garlanded amidst the throng ;
 No brow is thoughtful, and no water flows
 In wine of reveller who dons the rose.

385

390

No, Acheloë ! roses and thy wave
 Have no affinity—no friendship have.
 Bacchus loves blossoms, Bacchus placed the crown
 On Ariadne's head. And Flora, known

395

As dearly loving scenes of merry wit, 400
Disdains with buskin'd goddesses to sit.

Still must I ask, why, wherefore is allowed
Frequenting these—the meretricious crowd ?
O, for she is soft hearted, unsevere,
And loves to see the choirs plebeian there. 405
She loves that jocund youth should use its bloom,
Nor tarry till the roses lose perfume ;
And to contemn the thorn in autumn's gloom.

“At Ceres’ feast,” I said, “we garb in white,
And many-coloured robes at yours are dight ; 410
Is it because the fields are white with grain,
And flowers their varied tints and hues retain ?”
She bowed assentant, and the blossoms fell
Forth from her locks, as roses cast pellmell
On festal tables. One question sole remained, 415
“The lighted torches, why are they retained
Part of the rites ?” She answered, “Purple flowers
Are lights pertaining to my floral bowers.
Or ’tis because the flower and flame are bright,
And both attract and fascinate the sight. 420
Or ’tis because they suit nocturnal glee,
And my delights : methinks these facts agree.”

“One question more, if you will suffer it ?”
I said, and she responded, “I permit.”
“The hare and roe we chase, instead of the 425
Dread Libyan lioness, to honour thee.”
“Woods are not my domain : my gardens lay
Safe from the raidings of such beasts of prey,”

She said, and melted into air, the room
Avouched the goddess in retained perfume.

430

O that the song of Naso flourish may
To endless age ; Goddess, diffuse, I pray,
Thy gifts upon my breast and song alway.

V. NON. MAI. CENTAURUS RISES.

The fourth night ere the Kalends, Chiron speeds
His rising star, his frame a ruddy steed's,

435

And Semivir's. Pelion Hæmonian,

With southern side yclad with woods of pine,
And northern side with oak : Phillyrides

There made abode—the cavern which was his,
Home of the just old man, existing still.

440

He taught that hand its lyric strain and skill
In future times fated to overcome

Great Hector. There had Alcides come,
His labours nearly ended—all save Troy

445

Reserved for the young hero to destroy ;
And there Mount Pelion on, Æacides

Stood with the son of Jove, great Hercules.

The Philyreian hero greeting gave,

Asked for the cause that brought him to his cave,

450

And Hercules responded : Chiron eyed

With admiration club and lion's hide,

And vowed them weapons worthy of the man,

The man of them. Achilles, too, began

To run his fingers through the shaggy mane :

Then to inspect the shafts was Chiron fain,

455

And handling them, he let an arrow fall ;
 On his left foot, those shafts envenomed all
 With blood Echidnan. Chiron groaning drew
 The weapon forth, and groaned Alcides too ;
 And groaned the boy Æmonian, who brought 460
 The Pagasæan herbs, and straightway wrought
 To medicine the wound. The virus ate
 Potent and prevalent,—insatiate,
 And seized on bones and body ; and the blood
 Lernæan, mingled with the Centaur's flood 465
 With leisure none for aid. Achilles wept
 As though he wept for Peleus : Chiron reapt
 Fruits of his labours magisterial,
 In his dear pupil's art medicinal ;
 Who kissed him, and besought him to live on. 470
 "O father mine," he said, "leave not thy son."
 But the ninth day drew on, when to the skies
 Chiron most just, with fourteen stars, should rise.

III. NON. MAI. LYRA RISES.

Full fain the Lyre would him accompany,
 But not yet is its path celestial free,
 On the third sequent night 'twill opened be. 475

PRID. NON. MAI. SCORPIO SETS IN PART.

And half the Scorpion sets ere dawning day ;
 Of Nones approaching half hath passed away.

VII. ID. MAI. LEMURIA.

And three times more beams Hesperus the bright,
 And three times more Sol chases stars of night, 480

And rites nocturnal, sacred rites of old,
Lemuria, to the silent shades we hold.
For when the year was shorter, of months ten,
Nor Janus chief, nor pious Februa, then
Upon ancestral tombs these rites were wrought, 485
Relations to the dust departed brought
Gifts due to it: and the month Maius, named
From the "Majores," the Lemuria claimed.
When midnight reigns o'er silence and o'er sleep,
And dogs and birds are still, he who would keep 490
The ancient rituals, and fears the gods,
Rises, and treads unsandall'd o'er the sods,
But with his thumb and fingers making sounds,
Lest he should meet the spirit on its rounds
At unawares. First in the fountain cleans 495
His impure hands, then scatters he the beans, ¹²
Black, and cast backward, with averted gaze;
And as they fall, "I offer these," he says,
"And with these beans redeem myself and mine."
This he repeats with gaze askew, times nine. 500
And we believe the shade to follow him,
If he unnoticed be, collecting them.
Again he washes in the wave, and sounds
On Temesæan brass, and from its bounds
Invites the shade to come; and nine times done, 505
He says again, "Rest, rest beloved one,
Paternal shade!" Then doth he look behind,
All correspondent to the rites to find.
But whence these rites, whence they deduce and are
I do not know, some god must that declare. 510

Son of the Pleiad, bearer of the wand
That opens unto thee the Stygian strand,—
Realm of the Stygian Jove, inform me thou!
Caducifer appears. Attend ye now
To what the God informed me.

515

Romulus

Had built to Remus, too impetuous !
The Tumulus ;—and Faustulus was there,
And Acca also, with dishevelled hair,
At the last rites, and shed their pious tears
On the combusted dust : oppressed with cares
At the first crepuscule they homeward prest,
And on their pallet bed lay down to rest.
The ghost of blood-stained Remus then appeared,
And spoke in ghostly accents hardly heard :—
“ Behold me, Remus ! I the one half part,
The other foster brother of thy heart :
See what I am, remember what I was.
Had but the fatal birds espoused my cause,
I should have been the greatest ; but am made
By funeral fires a form of emptiest shade.
I am what once was Remus. Mars, my sire,
Oh where was he ? You say at his desire
The wolf, to us exposed, gave nourishment.
Why unto us exposed was succour sent,
For me to fall to a rash citizen ?
O savage Celer, may you fall by men
Bloodstained as I. My brother willed it not,
He loved me well, he wept my fatal lot.

Oh by the tears and aliment you gave
 Entreat him for me, let me honour have, 540
 A day and feast to soothe me in the grave."
 They stretched their arms to catch him, but he broke
 Like vapour through their grasp; so they awoke—
 Sleep and the shade departed. Pondering
 The matter in their hearts, they sought the king, 545
 And Romulus assented: and that day
 He called Lemuria, thereupon to pay
 Rites to our ancestry. Time changed the word
 For the rough letter R one soft preferred,
 And called the shades Lemures: even so 550
 The sound, and sense, as we pronounce it now.
 The ancients closed the temples on that day,
 As we on the Feralia; and they say
 For marriage it is naught, that torches lit
 For maid or widow ne'er burn bright on it— 555
 They early die: a vulgar proverb, too,
 Declares the wedded maids of May untrue.

V. ID. MAI. ORION SETS.

Three days Lemuria lasts, not sequent though
 Two intervene: the midmost day, if you
 Look forth to see Orion, you will fail. 560
 My present theme of song, Orion hail!
 Attended by Mercurius—Jupiter
 And Neptune journeyed: 'twas the placid stir
 When ploughs are driven homeward, when the ewes
 Give milk unto the lambs, and fall the dews. 565

Old Hyrieus, Boeotian, stood before
His little homestead at the cottage door.
The way is long, he said, and passed the day,
My humble gate is open, travellers, stay.
Also he smiled benignantly and pressed; 570
And the gods turned and tarried there to rest.
Veiling divinity, they entered in
The smoky cabin, to behold within
Yesterday's log; the senior on his knees,
Puffing and blowing to excite a blaze, 575
And piling faggot wood; two pipkins stood
Bubbling upon the hearth, with daily food
Of beans and potheads: and or e'er they dine,
With shaking hand he filled the cup of wine;
The God of Ocean drank, and said, "Refill 580
The cup for Jupiter." An awful thrill
Passed thro' his veins at name of Jupiter.
His soul returned; his only ox stood there
Which tilled his narrow fields; he smote him down
And roasted him, and wine of some renown 585
From smoky cask he draws; to work they go.
On linen couch they lie, with sedge below—
No lofty couch: and so they sat to sup
Off crater of red clay and chestnut cup.
And Jupiter then said, "Now will we grant 590
Whatever you may wish, whatever want."
And the old man replied with placid tone—
"I had a darling wife, now dead and gone,
My first and only love; inurned she is;
I swore to her, by ye, O Deities! 595

I swore to her never to wed again,
And I will keep my oath: and yet I fain
Would be a father, were it possible."

They nodded: and around the hide of bull—
I say not what they did—they buried it. 600
Ten months' gestation followed, which complete,
A boy was born from earth congested there;
And Hyrieus called the boy Uriona,
Because he was so born; the letter U
Hath lost its ancient sound. But the child grew 605
Immensely; Delia chose him for his height
To be her follower and satellite.
He boasted there was nothing crossed his path
He could not conquer, and the gods were wrath.
Earth sent a scorpion, whose assault begins 610
Upon the goddess mother of the Twins—
Orion it withstood: Latona said,
Unto desert let due reward be paid,
And so a constellation he was made.

IV. ID. MAI. FEAST OF MARS BISULTOR.

But wherefore doth Orion take his flight, 615
And wherefore scud the stars and hours of night?
And why doth Lucifer so early rise
And usher the fair day in roseate skies?
Am I deceived—or is it war's alar'ms?
'Tis no deception, 'tis the sound of arms—
'Tis Mars approaching: the avenger comes, 620
These sounds are his; he leaves celestial domes

For the Augustan forum, and his seat
Conspicuous there. Truly the god is great,
And truly great his fane; second to none
Mars habitates in city of his son. 625

Gigantic trophies of gigantic wars,
Fit muments of the avenging Mars,
Whether Eoan realms of foemen rude
Or Occidental, be to be subdued. 630

He, the armipotent, regarding round,
Claims for the gods the summit of the mound,
And roofs pyramidal. He then surveys
The trophied arms, and sculptured effigies,
Upon the portals; where, on either side, 635

The heroes to the Roman name allied—
The great *Æ*neas, with his freight divine
Borne on his shoulders, heading the long line
Of ancestors Iülean: the other side
Laden with armour in which Acron died, 640

Was Romulus; and the illustrious names
Of heroes of his line. The temple claims
Augustus as its founder; Cæsar writ
Beneath the pediment ennobles it.

In youth he vowed it, when he first put on
Avenging arms: so worthily begun, 645

He started in his conquering career.
He, with his hands upraised, his army near,
And ranged in front the bold conspirators,
Spoke thus: “Now if the god of war, if Mars
Begot, if vestal priestess bare, if they 650

Be authors of my race, let Mars to-day

Be present, and our righteous cause withstood,
 Asserting, steep the steel in wicked blood ;
 And I will found a temple to thy fame ;
 Mars the avenger ! such shall be thy name
 If I return victorious." Victorious he
 Returned, exulting in his victory.

Yet did not this cognomen satisfy
 Avenging Mars. Parthians protected by
 Plains, rivers, steeds, and shafts—and overbold
 By slaughter of the Crassi—Parthians hold
 The Roman standards.

Army and leader lie
 Slaughtered together ; and the standard high
 And Roman eagles in a hostile hand—
 Parthia dishonouring Ausonian land !
 But Cæsar reigned ; Cæsar effaced that stain ;
 The Roman legions hold their own again—
 Their ancient banners.

What then availed the might
 Of steed and plain, the arrows' backward flight ?
 The eagles were restored : and Parthian ! now
 No pledge of conquest or defeat hast thou ;
 With suppliant hand dost thou extend the bow.
 Therefore the temple and the god is named
 Bis-Ultor, twice avenged. Cognomen claimed
 By right and vow ; and games of solemn state
 Quirites on the Circus celebrate,
 The theatre too small for god of so much weight.

655

660

665

670

675

PRID. ID. MAI. PLEIADES RISE.

Behold the Pleiades, in conclave full
 One night before the Ides, all visible. 680
 Summer commences now, spring disappears,
 So science, good authority ! declares.

TAURUS RISES.

And prior to the Ides doth Taurus rise
 With face begemmed with stars ; and rumour flies
 Well known—that he is Jupiter : The maid 685
 Of Tyre on his back, and the false horns displayed,
 Fear adding grace unto her loveliness ;
 The right the mane, the left hand grasps her dress,
 Bulged by the breeze, and floating on the air
 Her golden locks ; so, exquisitely fair, 690
 The maid Sidonian is borne off by Jove.
 She draws her maiden foot the wave above,
 Dreading the dashing waves, and Jupiter
 Sinks deeper purposely, to startle her
 And force her to enclasp him in her arms. 695

But Ida's shore attained, he soothed alarms,
 Deposed his horns and bovine form, and stood
 Revealed, in his full majesty endued.
 Taurus ascended ; but the deity,
 O maid Sidonian, stayed enclasping thee ; 700
 And the third part of earth asserts thy name.
 Though others for the Pharian heifer claim
 This constellation ; Io, they say, it is
 Turned to a cow by metamorphosis.

SCIRPEA CAST INTO TIBER.

The vestal virgin casts in Tiber's tide, 705
 From off the bridge of oak, thence down to glide,
 Her wicker forms of men. Be it understood,
 Man credulous! that our forefathers rude
 Did not drown old men—that they did not do
 Such wickedness—the legend is untrue. 710
 Old Fame avers, Apollo gave command
 In oracles to the Saturnian land
 To cast two bodies of the natives there
 In Tuscan waters, to the Scythe-bearer.
 So till the advent of Tirynthius 715
 Leucadia's dire rite was held by us.
 He cast into the waters wisps of straw
 In form of citizens, fulfilling law,
 And we from his example do the like.
 But there be some who think the youth did strike 720
 The seniors from the bridge, to rule alone
 The commonwealth by suffrages their own.
 Tiber, instruct me: older art thou than
 The city on thy banks; none other can
 Know better than thou knowest. As I spoke 725
 Tiber arose: hoarsely the accents broke
 From sacred mouth, and head ycrowned with reeds.
 He said: "This was a wilderness of weeds;
 No civic wall was here, but herds of kine.
 Little cared they that my stream was divine, 730
 Where nations now all honour me and fear.
 Evander, the Arcadian, he came here,

And dashed my refluent wave with foreign oars.

Alcides also came unto these shores,

Consorted by a Grecian multitude :

735

And Albula, if memory hold good,

Was then my name. The hero Pallantine

Received and entertained the youth divine:

And Cacus—Cacus met his punishment.

With Erytheian spoils the victor went ;

740

But his companions free resolved to stay,

Argos abandoned : in these mountains they

Resolved to live, with hope and sacred home.

But love of fatherland still tempted some ;

And dying, one his heir beseeches thus :—

745

‘ Oh let my dust repose by Inachus !

Cast me on waves of Tiber—cast me in

The river Tiber, my free way to win.’

The thing pleased not the heir ; a distant tomb

Misliked him, and he buried him at home.

750

But made a wicker image, which he cast

Into the Tiber, over ocean vast

To float to Argos home.’ So Tiber said,

And in his grotto merged his dripping head,

The light waves whist the while nor forward sped. 755

FEAST OF MERCURY.

Grandson of Atlas, hail ! whom Maia erst

Pleiad on Mount Arcadian bare and nursed

To Jupiter. The minister art thou

Of peace and war to gods, above, below,

Earthly and heavenly,—thou of the stricken lyre, 760
 Thou of the wingèd foot, thou grace and fire
 Of the Palæstra; eloquence of tongue
 Presides there, under thee. These Ides upon
 The senate met, decreeing unto thee
 A fane and festival, the fane to be 765
 Facing the circus. There merchants go
 With frankincense and prayer, to ask that thou
 Shouldst send them profit; and thy fountain by
 The gate Capenan holds divinity,
 As those that know aver. Mercator there, 770
 With tunic girded round, and pure with prayer,
 Draws waters, in an urn too purified,
 And bears it home—home, where he scatters wide,
 With branch of laurel bay, all wares for sale;—
 Lustrates himself and hair, in nought to fail, 775
 And in a voice tuned by hypocrisies—
 A caitiff voice—he proffers prayers like these:—
 “ Wash out my perjuries of yesterday
 Wash out my lies of every former day;
 Whether I called to witness to my oath 780
 The mightiness of Jove, whom I were loth
 Should hear me ever; if wilfully I have
 Cheated a god or goddess, do thou lave
 Me pure again; let breezes bear all hence.
 To-morrow let me chaff without offence; 785
 Let not the gods list to the things I say;
 But grant me lucre, profits good alway;
 Let me rejoice in gain, and let me cheat
 My customers to make my gains more sweet.”

Mercurius smiles on high, his smile divine, 790
At prayers like these, remembering lang syne
How he himself once filched Apollo's kine.

XIII. KAL. JUN. SOL IN GEMINI.

“But tell thou me, more righteous if my prayer,
What date doth Sol in Gemini appear?”

And he responded, “The days backward count 795
From the month's end, days equal in amount
To toils of Hercules.” “Tell me,” I cried,
“Why were they constellated?” He replied
With lips of eloquence: “Tyndaridæ,
Horseman and pugilist and brothers, they 800
Phœbe and Phœbe's sister rapt away—
Leucippus' daughters, who affianced were
To Idas and his brother, who prepare
With lovers' promptness to redeem the maids.
And the like love peremptorily persuades 805
Th' Æbalidæ to fight and hold their own.
They might have sped away, have sped and gone,
But that they held it turpid so to flee.
The spot was void of trees, an area free,
Fitted for combat—they encountered there: 810
'Twas called Aphidna. Ta'en at unaware,
The sword of Lynceus transfix'd Castor's breast;
Pollux avenging rushed, with spear he pressed
And bore down Lynceus; Idas rushed to aid.
Him Jupiter opposed; but lightnings made 815
Him hardly to submit: and Idas slain,
Despite the bolts of Jove, within his strain
Still grasped his sword, incumbent on the plain.

Now whilst to him the heaven all open was
 Pollux impleaded his dead brother's cause. 820
 "Father," he said, "O let divided be
 The immortality accorded me ;
 I prize the half gift better than the whole."
 He said : and so redeemed his brother's soul,
 Sharing his lot with him. The mariners
 Put trust in them ; useful to barks their stars. 825

AGONALIA.

What the Agonia are, repeated now
 Turn back to Janus, ye who seek to know.

CANIS SETS.

On the next night, tale also told by me,
 We lose the dog of sweet Erigone. 830

XII. KAL. JUN. TUBILUSTRIA.

The next day Vulcan's Tubilustria,
 For pure and sacred, too, his trumpets are.

XI. KAL. JUN. Q. R. C. F.

Then comes the spot of four initials,
 Read in their order, when the Rex installs
 Comitia—Fas or Fugit—signifies
 The sacrifice he flees or sanctifies. 835

X. KAL. JUN. TEMPLE TO FORTUNA PUBLICA.

AQUILA RISES.

Fortuna Publica, of potent Rome,
 I pass not thee by, granted unto whom

To-morrow founds the fane :

And when the light
Sinks in the wave of Amphitrite bright 840
Will Aquila, to Jove dear, rise to sight.

IX. KAL. JUN. BOÖTES SETS.

VIII. KAL. JUN. HYADES RISE.

The next Aurora hides Boötes wain,
The next the Hyades appear again.



EUROPA SIDONIA.



SAMIAN JUNO.

BOOK VI.

JUNIUS.

AND various causes likewise are assigned
For name of Junius: satisfy your mind;
Take that which pleases most; facts though I sing
'Tis fiction thought by some, discrediting
That mortal men confer with deities. 5
Divinity dwells in us; whence it ~~is~~
Inspired, we own the impetus divine
Springing from sacred seed. Such lot is mine—
Pre-eminently mine; a seer am I,
And all my song treats of divinity. 10
Therefore I sought the secret silent grove—
Silent, save that the babbling waters rove—
And there I wandered, pondering in my mind,
And the true cause of the month's name to find;
And there I met with goddesses;—not those 15
Who to the shepherd seer at Ascra rose,
Nor those who many-fountained Ida sought,
Courting Priamides: except, I ought,
One who was there, whose temple stands above
The capitol—the sister-wife of Jove. 20
Yes, she was there; I trembling with affright
With pallor on my face; the goddess bright
Spoke reassurance, saying thus: “O seer,
Toilsome compiler of the Roman year,

Treating of matters high in modest strains, 25
 Acquired hast the right that appertains
 To seers who sing our feasts, to hear and see,
 And parley with celestials, and with me !
 Discard now vulgar errors from your mind ;
 Junius derives from me, to me assigned— 30
 To me, the sister and the wife of Jove.
 Nor do I know which term I most approve,
 Sister or wife. I am the eldest born
 Saturnus of ; in whose primæval morn
 Rome was, alike with me, Saturnia hailed. 35
 And, after heaven, Rome o'er the world prevailed.
 If spousals rank o'er birth, I am the spouse
 Of thundering Jove ; and married right allows
 My fanes on the Tarpeian joined to his.
 Maia, his mistress, claims her month ; is this 40
 A claim invidious to be made by me ?
 Why am I called Regina ? wherefore the
 Chief of the goddesses ? wherefore hold
 In my right hand the sceptre staff of gold ?
 Can I from lunar months Lucina be, 45
 And be denied the month surnamed from me ?
 Or else, good sooth, I may repent the grace
 Done to Electra and the Dardan race
 For twofold wrongs—abducted Ganymede,
 And prize denied unto my beauty's meed ; 50
 I may repent my Carthage I resigned,
 And arms and chariot that I left behind ;
 I may repent for Sparta, Argos, and
 My own Mycenæ, Samos' ancient land,

Now subjectèd to Latium ; furthermore, 55
For my Falisci, worshippers of yore ;
And good old Tatius, whom I suffered to
Succumb to Rome ; losses I do not rue—
I love the Romans well, and nought more dear
Than with my Brother to be worshipped here. 60
And Mars petitioned me : ‘Let me commend,’
He said, ‘these walls to thee ; love and befriend
Thy grandson’s city, and reign potent there.’
Which came to pass. A hundred altars are
Erected unto me ; moreo’er I claim, 65
No trivial honour, this month to my name.
Inspect the kalendar, and you will find
Not Rome alone, but neighbouring towns assigned
This month to me. Wooded Aricia,
Laurentum, and mine own Lanuvia 70
Have all their month Junonius. Tiber, too,
And walls Praeneste’s goddess sacred to,
Have their month Junonal ; but Romulus
Did not build them : whilst Rome belongs to us.’

The goddess ceased ; I cast my eyes around 75
Where Hebe stood, weeping in grief profound.
Consort of Hercules ! “I would not stay
In heavenly mansions, if from thence away
My mother bade me go ; counter to her
I do not strive ; the suit which I prefer 80
I urge with prayers,” she said ; “I urge my plea,
And may my mother, may you favour me.
My mother holds the golden Capitol,
Conjoint with Jupiter she holds it all.

This month was mine ; sole honour that I claimed 85
 Was that the month was after me surnamed.
 O Roman seer, dost fear to do me right,
 The wife of Hercules, in Roman sight ?
 The Roman land owes something to my lord :
 The kine, by Cacus captured, he restored, 90
 And slew that robber who, in fate condign,
 Stained with his blood the hill of Aventine.
 It was in after days, when youth from age
 Divided was by Romulus, to wage
 His battles, whilst Age counselled, he decreed 95
 The months to bear a record of his deed ;
 Age as Majores, taking Maius
 And Juvenes, the month of Junius.”
 So Hebe said. Wrathful her mother grew,
 And ties of kinship had been rent in two ; 100
 But Concord came, goddess of Cæsar’s vows,
 Bays Apollonean waving on her brows,
 Enwreathing tresses o’er her aspect grave.
 She told of Tatius and Quirinus brave,
 Kingdoms and subjects “ juncti,” when the home 105
 Common to both established was in Rome ;
 And Junius was surnamed their junction from.
 So the third cause is said.

Now, goddesses,
 I yield the chair, for this a matter is
 Beyond my arbitrating power : with me 110
 Ye equal are, and ye shall equal be.
 A judgment levelled Pergamus : more harm
 Can two offended do ; than one can charm.

KAL. JUN. FEAST OF CARNA.

First of these kalends is assigned to thee,
Carna, and goddess of the hinge, with key 115
To open what is closed, to close what open be.
But whence derived that function, is obscure ;
Time, the obscurer, shall not hide it more,
My song shall say, and Fame the tale unfold.
By Tiber is thy grove, Helernus old, 120
And pontiffs still do sacrifice to thee.
A nymph was born unto thee ; Granè she
Was in that old time named ; oft, but in vain,
Did suitors woo her. Huntress on the plain,
With nets and javelin she chased the prey ; 125
She bore no quivers ; yet did people say
She sister was to Phœbus ; if she were,
Phœbus had not offended been by her.
And when the youth would woo her, she would say,
"This place is light, dwells modesty with day : 130
Lead to the secret grot, I follow thee."
He enters, credulous, the cave ; and she
Stops when amidst the bushes, and there lies
Inexplicably hidden from all eyes.
And Janus saw and wooed the cruel fair. 135
Granè repeats to him, "This open air
Is all too light and bright ; seek we the cave ;"
And then her usual slip to him she gave.
Ah, foolish one ! Janus beholds behind ;
Now you are caught ; him cannot you so blind, 140
Now you are caught. Janus beholds the spot ;
The rock, your hiding place, conceals you not.

So you become his prize and concubine.

“ Maiden,” said happy Janus, “ love of thine
Must have its recompense ; this hinge shall be
The recompense for lost virginity.

145
And then he gave a wand of thorn ; 'twas white,
To drive from doors all doers of despite,
All malice-workers.

Greedy birds there are—

Not those of old, that wonted were to tear
The meats of Phineus ; yet from there and thence
Do these derive their being ; heads immense,
And glaring eyeballs, vulture beaks and maws,
And hoary pinions, cruel taloned claws ;
They fly by night upon their quest accurst ;
Drag infant boys, when negligently nurst,
Forth from their cradles, and pollute their flesh ;
The milky food within their bowels fresh
They suck and gorge, commingled with the blood,
And fill their maws distended with such food.
160
Striges they are ; Stryx is their proper name,
From screeching in the silent night it came.

Whether they be a race of birds, or made
By magic charm—the Marsi, so 'tis said,
Transforming hags to birds—uncertain is.
165
Procas they seek ; entering his chamber seize
Procas then five days old, their present prey,
They seize with greedy maws to bear away.
Bellowed the helpless boy ; it brought him aid ;
For, frightened by the cry, the nursing maid

145

150

155

160

165

170

Runs to her infant, and beholds his cheeks
Riled with their cruel claws. Now aid she seeks,
For the child's colour all had disappeared,
Like to the leaf autumnal wintry seared.
She came to Granè, and she told her tale. 175
"Fear not," responded she, "all strong and hale
Shall the boy be;" so to the cradle goes,
Where sat the parents weeping o'er their woes;
"Weep not," she said, "I bring you remedy."
And then with arbute branches thrice smote she 180
The lintels of the window and the door;
She sprinkled waters on the threshold floor
That medicated were; and entrails raw
Of two months' porker for the Striges' maw,
She offered, as she said, "Ye birds of night, 185
Spare entrails of boy-babes—let these requite
For infant child; and for a victim small
Suffice it that a little victim fall;
Here heart for heart, entrails for entrails take,
And life for life—these for a better's sake." 190
Then cut she them to atoms, and cast out
Into the air; forbad them round about,
And witnessing the rites, to use their eyes.
The wand of white thorn, and her maiden prize
Given by Janus, placed upon the sill 195
Of the small window, where the sun-rays trill
Into the chamber. After that no more
Returned the birds of night; and hue he bore
Returned unto the infant as before.

Now ask you why upon these kalends we
Eat beans and bacon? Pristine goddess, she
Loves food of ancient days; she loves to dine
On simple meats of old; nor doth she pine
For luxuries imported: for in the days of old
Fish were not purchased, oysters were not sold; 200
No snipes Ionian then were sought as food,
Nor cranes delighting in Pygmæan blood.
The peacock in his gaudy plumage fed
Unfed upon; nor bird nor beast was bred
Fattened in coops. It was the fatted sow 210
Honoured the festival and paid the vow.
The land gave gifts spontaneous: beans and peas,
And the sow slain graced our festivities.
Who on these kalends beans and bacon eat,
Need fear no indigestion with their meat. 215

TEMPLE TO JUNO MONETA.

Juno Moneta's temple stands on the
Peak of the capitol; there decreed to be,
Pursuant to the vow Camillus made;
The home of Manlius once, where he the raid
Of Gauls withstood; and where he, victor, drove
Them back from seat of Capitoline Jove. 220
Ah, then and there he should, in patriot palms,
Defender of those fanes, have died in arms,
Nor lived to lose his fame in evil hour
Of stolid age, desiring regal power. 225

FEAST OF MARS.

And Mars again we invocate to-day :
 At the Capenan gate and covered way
 The temple stands.

TEMPLE TO TEMPESTAS.

And thee, Tempestas, too,
 For fleet preserved at Corsica, ensue. 230

AQUILA RISES.

All this on earth we do, the while above
 Upsoars with crooked beak the bird of Jove.

IV. NON. JUN. HYADES ARISE.

And Hyades and Taurine horns are born
 Earth soaked with rain, upon the morrow's morn.

PRID. NON. JUN. TEMPLE TO BELLONA.

When Phœbus twice more rises o'er the main, 235
 And cornfields soaked with dews, Bellona's fane
 Is visited; built in the Tuscan war,
 She favours Latium aye ! Appius afar
 With mental vision, for his eyes were blind,
 Refusing peace to Pyrrhus, it designed. 240
 A terrace opens to the circus, where
 A column, small but famous, stands ; for there
 The herald priest, with javelin in hand,
 Prenuntiate of warfare, takes his stand

And hurls it thence, whenever Romans fling
Defiance against commonwealth or king.

245

TEMPLE TO HERCULES CUSTOS.

The circus else is sacred to the sway
Of Hercules—a gift, the prophecy
Of the Cumæan verse avouched as his.
The light before the nones appointed is ;
And if you ask on whose authority,
SYLLA PROBAVIT graven is on high.

250

NON. JUN. TEMPLE TO SANCUS, FIDIUS, OR FATHER
SEMO.

I searched to learn to whom assigned should be
These nones—to Sancus, Fidius or thee,
O Father Semo? Sancus answered me :
“ Assign to either of those titles three,
And you assign to me ; my names fulfil
The will Curetan, and the Sabine will,
By temple built on the Quirinal hill.

255

INAUSPICIOUS DAY TO MARRY.

My daughter! and I utter now my prayer
For happiness for her, and many a year
Of comfort and of life when mine is sped.
Anxious, my child, to strew thy bridal bed
When thou wast nubile, then I asked what tides
Propitious were for bridegrooms and for brides ;
And June was named, when June hath passed the Ides.

260

265

'Twas the Flaminica, priestess benign,
Who said, "Till Vesta's Iliacan shrine
Is purged by placid Tiber of its dust—
Until that come to pass, refrain you must ; 270
It is not lawful unto me to pare
With steel my nails, or comb with box my hair,
Shorn though it be, nor consort with my spouse,
Though priest of Jove, mine by eternal vows,
Wedded by a perpetual decree, 275
Until the Ides be passed. Then patient be,
And when relighted Vesta's pure flames blaze,
Let her espouse in those propitious days."

VII. ID. JUN. ARCTOPHYLAX SETS.

Third from the nones Phœbe, 'tis said, removes
Lycaon from the sphere, and Ursa roves
Fearless meantime; and I remember, too, 280

GAMES TO THE RIVER TIBER.

The games to yellow Tiber now are due
On Campus Martius. This is a holy day
For fishermen ; their nets now laid away,
Nor brass hook baited is for finny prey. 285

VI. ID. JUN. TEMPLE TO MENS.

Mens, too, is deified: Carthage perfidious, thou—
Thou wast the cause of the enshrining vow.
Thou hadst again rebelled, and panic dread
Had fallen upon us; when our consul, dead,

We stood astonished by Mauritian arms, 290
 And fear had banished hope. These panic qualms
 The senate besought Mens to soothe and sane,
 And she besought restored our minds again.
 On the sixth day before the Ides, we paid
 To her the vow then by the senate made. 295

V. ID. JUN. VESTALIA.

Vesta, appear ! O goddess, unto thee
 We tune the strain, if that it lawful be—
 If that we may enchant thy holy rite. •
 Immersed in prayer, I marked the blushing light
 Of the celestial goddess, and rebound 300
 Of roseate reflection on the ground.
 I saw thee not—avaunt, audacious song !
 Thou goddess art invisible ; but long
 Hidden in error, matters long unknown
 Were to my mind intuitively shown. 305
 For Rome had kept her feast Palilia here
 Some two-score times : so long it was or e'er
 The guardian of the sacred fire obtained
 Her temple here. It was when Numa reigned,
 A peaceful and a righteous king,—the best 310
 The Sabine land e'er gave or e'er possessed—
 These brazen roofs thatched with straw only were,
 These walls were but of wattled osier,
 This little spot that holds her fane and dome
 Was unshorn Numa's great palatial home. 315
 The rounded frame is now as then it was,
 It is unchanged, and with sufficient cause ;

Vesta and Terra are one and the same,
Common to both the never-smouldering flame—
Common to both and so the earth and hearth
Imply their seat. And as the rounded earth,
Supported by no prop, hangs in the sphere
A weighty mass in circumambient air,
Rotundity its strength, no angles break
Externally, no friction makes it weak,
Poised in the centre, neither more nor less
Doth any point beyond another press.
All this to its convexity is due,
And so the earth became a nucleus to
The universe. 330

So Syracusan art enclosed in air
A globe confined, type of the earth and sphere
Which equidistant floats 'twixt pole and pole—
Rotundity of this effect, cause sole.
Round as the earth, so round is Vesta's fane,
And a round dome protects it from the rain. 335

Why has the goddess maiden ministers,
Do you demand? Such ministry of hers
Has reasons good. From Ops descended are
Juno and Ceres, to Saturn them she bare,
And they are married, and are mothers both;
And Vesta third she bare: but Vesta, loth
To wedlock, still rejected marriage bands.
What marvel, then, she chooses virgin hands
To do her rites? Vesta is living flame,
And fire produces not a mortal frame; 340

Therefore by right a virgin, and no seed
 Or principle within her which could breed—
 Her virgin train the same.

I sometimes deemed
 She statues had—so I absurdly dreamed ; 350
 Beneath the hollow dome there nothing is—
 Vesta and flame possess no effigies—
 Nothing but flame, which unextinguished lies
 Secret and hid in her peripheries. [355]
 Earth stands, “*Vi stando*,” in her strength, stands she ;
 Thence derives Vesta. Similar may be
 The derivation of her Grecian name ;
 But “*Focus*” and the hearth derive from flame,
 Because it “*fosters*” all, and therefore stood
 Within the entrance door ; and thence ensued 360
 The name of Vestibule ; and thence we trace
 Our prayer, “*Thou, Vesta, holding the front place.*”
 Guests sat before this hearth, and benches were
 Arranged on which they sat ; we thought, too, there
 The gods sat at our board : that thought is now 365
 Transferred unto Vacuna ; when we go
 To do her ancient rites, we think that they
 By hearths vacunal present are alway.
 And still we hold the custom old and rude
 On a clean platter to bear Vesta food ; 370
 With ass begarlanded with loaves of bread,
 And festal wreaths around the millstones spread.
 Only in ovens formerly the boor
 Roasted his peas and beans, as told before,

On festival of Fornax ; to bake bread 375
They used the hearth and ashes, on tiles spread.
They the first bakers : so it came to pass
That honoured were the goddess, hearth, and ass
That turned the millstone's rough and rugged mass.

And must I once again write thy disgrace, 380
Thou droll Priapus with the ruddy face ?
Cybele, turret-crowned, proclaimed a feast,
And called thereto each deity as guest.
The satyrs and the nymphs invited were,
Silenus also went unbidden there. 385

It is not lawful for me in this tale
The revellings of godheads to unveil :
Passed was the night in banqueting, the morn
Beheld them on Mount Ida most part worn
And choosing spots for rest ; some sought the shade ; 390
But some, the nymphs and satyrs, danced and played
With knitted fingers and with bounding feet.

Vesta had chosen out a calm retreat,
And pillow'd on a tuft the goddess slept ;
Ruddy Priapus still the revel kept, 395
And chased the nymphs ; chasing he chanced to view
The sleeping goddess, dubious if he knew
She was a goddess or a nymph ; howe'er that be
For nymph or goddess reverence none had he.
Silenus there had left the ass beside 400
The verdant pasture of the rippling tide,
And the ass brayed, and so the goddess woke ;
Her maidens sought the spot, and spoilt the joke

Of him who reigns by the long Hellespont.
 And thence the men of Lampsacus are wont 405
 To sacrifice the ass to him, and we
 Still broil his entrails: but in memory
 Of thee, dear goddess, we monilia make
 Of loaves of bread, and deck him for thy sake;
 The sounds of grinding cease whiles we perform the
 wake. 410

ALTAR TO JUPITER PISTOR.

Jupiter Pistor! On the thunderer's hill
 That altar stands, and that name ever will
 Be most renowned, though the memorial's small.
 The capitol blockaded by the Gaul
 Suffered dread famine. Jupiter convoked 415
 The gods to council; and he Mars invoked
 To speak. Mars answering said, "Well known,
 It needeth not the voice of plaint or groan;
 But if I must proclaim the deep disgrace,
 Rome prostrate lies before an Alpine race. 420
 Is this, I ask, her promised sovereignty?
 Is this her empire o'er the world to be?
 Crushed had she all the neighbouring tribes around,
 Etrurian armies, all within her bound.
 And now she is expelled, herself expelled. 425
 Why we, the Conscrip Fathers, have beheld
 Men graced with triumphs, but now seniors, fall
 In picted vestments and in open hall.
 Symbols of Ilian Vesta have they sent
 Wanting our aid, perhaps, to banishment; 430

For when they cast their eyes, and see the Gaul
Invest the capitol—that home of all
The gods of heaven,—I say, then what pretence
Have we to ask for further frankincense,
Which offered is in vain? O would that they 435
Had a fair field of action, had fair play!
Then, if they could not conquer, they could die.
Now are they famished, starved, cooped up, and lie
Beleaguered by barbarians.” So spoke Mars:
Him Venus following spoke, denouncing wars; 440
Quirinus her, with trabea and staff—
And Vesta followed him on Rome’s behalf.

Then Jupiter responded: “We are all
Concerned in this. Hereafter conquered Gaul
Shall suffer pains and penalties; devise, 445
O Vesta now, how emptied granaries
May be reported full; protect thy seat;
Bring out thence all the stores of unground wheat,
And grind them in the mills; let all hands knead
And all hearths bake again the stores of bread. 450
So Jupiter: Saturnian Vesta bowed
To him and to his will. Night cast her shroud
O’er toils and battles. Jove descending sought
The capitol, and chided, whilst he taught
That which he willed: “arise, and cast from hence 455
The thing that ye most need for your defence;
Hurl at the foe the thing that you most want.”

They woke and asked, what matter militant
They should resign: it seemed to them ’twas bread;
They hurled the cereal gift at Gallic head; 460

Loaves rattled on the helmet and the shield ;
 Hope left the Gaul and he resigned the field.
 And when repulsed, they placed a candid shrine
 To Jove the baker, by Jove's fane divine.

From Vesta's festival, it happed, I strayed 465
 By the new street, now to the Forum made,
 And 'marked a matron walking with bare feet ;
 Surprised I paused, and pondered in the street ;
 Which an old dame remarking, bade me sit
 And hear her palsied tongue account for it. 470
 " Yes, they be Fora now, once marshes, which
 The river overflowed, and filled the ditch.
 This was the Curtian lake, but now 'tis dry—
 A lake it was, it now has altars high.
 Willows and reeds and weeds were here, where we 475
 By the Velabrum pomp processions see
 Wend to the circus ; often tipsy boys
 Fording suburban waters make a noise
 Chanting and taunting sailors with words rude.
 Not then Vertumnus, he who turned the flood, 480
 The god of changing shapes, had had that name.
 And here, too, was a sacred grove, the same
 All reeds and bulrushes ; you could not go
 To it with shoes upon your feet ; and though
 The marsh is drained and banked, and is quite dry, 485
 Yet still we keep old customs up ; that's why
 We walk barefooted." So said the dear old soul.
 Farewell, old dame, I said ; may thy days roll
 Happy and peacefully to their last goal.

PALLADIUM SNATCHED FROM THE FIRE.

The tale I now must tell I learnt and knew 490
 When I was quite a child ; 'tis a tale true,
 And must not be passed by.

Ilus Dardanides

Had built his walls ; the Asian realm was his,
 The Asian wealth ; Minerva's statue fell
 Within his walls—on Ilion's citadel. 495

To see it was my cue : the place and fane
 I saw, indeed, there place and fane remain ;
 The Palladium is at Rome.

Smintheus consulted was, and from deep gloom
 Of holy grove the response came, from whom 500
 No response false can come : "Retain," he said,
 "The form ethereal of the martial maid;
 To town and realm, wherever she may be,
 She will transfer all rule and sovereignty."

* Ilus preserved her ; in his citadel 505
 He shut her up. The custody next fell
 Unto Laomedon his heir ; then Priam reigned,
 And badly guarded her ; she so ordained
 That it should be. She willed not to remain
 After her form and face had borne disdain 510
 By voice of Paris. It is thought and said
 Crafty Ulysses, or else Diomed,
 Or good Æneas, bore her thence away ;
 Whose hand it was, we cannot surely say ;
 But Roman is she now, and Vesta holds 515
 Her well in ward, assiduous beholds

With eyes all-viewing and ne'er-slumbering light :
 And yet the senators were dumb with fright,
 When Vesta burned, and when her crypt and home
 Was almost buried by the fallen dome. 520

When fire unholy burnt the sacred fires,—
 Flames pious flames profane—her ministers,
 Her virgin ministry, absorbed by fear,
 Weeping and wailing with disordered hair.
 Metellus rushed to rescue. Virgin bands, 525
 This will not do, he cried ; put forth your hands
 And save the fated pledge ; as it is fit,
 Your hands and not your prayers must rescue it.
 Ah me ! unhappy do you doubt and fear,
 For on her knees was every virgin there. 530

With upraised hands and waters pure, he ran :
 “ Behold it not, ye holy ! I a man
 Entering your shrines forbidden unto men,
 And, if a crime unpardonable, then
 On me, on me, devolve the penalty,
 Let Rome be saved, and I the victim be.” 535

The goddess rescued by her Pontifex
 Approved the deed and overlooked his sex.
 Now beneath Cæsar, ye burn well, O fires ;
 Now and for ever holy flame aspires 540
 On Ilian shrines ; nor now nor ever more
 Shall priestess foul the fillets that she wore ;
 No more unchastity shall buried be
 Alive in earth, for buried so was she
 Who broke her vows : Tellus was heaped on her— 545
 One and the same Vesta and Tellus are.

CALLAICI CONQUERED.

Cognomen, yet one more, did Brutus gain,
Callaicus, from victory in Spain,

SLAUGHTER OF THE CRASSI.

But fate ordains to mingle good and ill, 550
Unmingled happiness denying still,
Crassus, amidst Euphrates' channels, lost
Himself, his sons, his eagles, and his host.
Parthian, exultest thou? the goddess cried.
Thou shalt restore the standards, and thy pride 555
Suffer rebuke—vengeance is on our side.

DELPHIN ARISES.

Soon as the ass is freed from festal chain,
And the hoarse mill of Ceres grinds again,
The seaman, sitting in the boat, will say,
"When dewy night has chased the light of day 560
The dolphin will arise to point the way."

III. ID. JUN. MATRALIA.

Now when Tithonus 'plains for his lost bride,
And Lucifer has risen from the tide,
Up, bonæ matres, up, your festival
Matralia is to-day: ye offer all 565
Cakes to the Theban goddess. An area famed
Betwixt the circus and the bridge was named
From a bull's statue there. And on this day
The sceptred Servius in state array

Ordained a temple to our parent dame,
Matuta.

570

Now who the goddess is, and whence she came,
And why she chases handmaids from her shrine—
For chased they are from thence—and why, in fine,
She wants cates toasted—Bacchus, for you know, 575
With grape and ivy bound about your brow ;
If that she be of yours, my shallop steer.

Jove, too obsequious to your mother's prayer,
Sweet Semele consumed ; and Ino took
Charge of thee, child ; all other care forsook 580
Save care for thee. Juno in rage because
She reared a foster child, who rescued was
From concubine of Jove, whom she had doomed ;
And yet she was her sister who consumed.

So Athamas was maddened, and he slew 585
His son, the young Learchus. Ritual due
You gave to him : and then with floating hair
From funeral pyre returning as you were,
You snatched young Melicerta from his bed,
And burst away unto a rocky head

590

Which separates two seas—one little neck of land
Washed by two waters ; there you took your stand,
Hugging your son in your insanity,
And plunged with him from cliff into the sea—
From the high cliff. Them Panopé received ; 595
She and her hundred sisters them relieved,
And bore them softly on their watery tide.
For not yet was Leucothoë deified ;

Nor was Palæmon fixed on Tiber's flood.
 There is a grove there, hardly understood 600
 Whether of Semele or Stimula;
 The Mænades Ausonian dwelt there,
 And Ino asked of them, "Who owned those plains?"
 "Arcadians," they replied, "Evander reigns."
 Saturnia heard, descending in disguise, 605
 She to the Latin Mænades replies,
 "O simpletons, O blockheads! ye are mad;
 This stranger comes unfriendly and unbad;
 By fraud she seeks to learn our mysteries;
 A pledge she has for penalty—him seize." 610
 Or ere she well had done, the Thyad choir
 Yelled their ulalah! and with streaming hair
 Laid hands on her, and strove to tear away
 Young Melicerta from her arms: and they
 Invoked the gods, albeit ignorant 615
 What gods, and man to aid a suppliant—
 A mother in despair. . The rocks reply,
 And Aventine re-echoed to her cry.
 Ætæus heard; he had just driven thence
 The kine Iberian; hating violence, 620
 He heard the cry and to the rescue dashed;
 At whose approach the female crew abashed
 Turned turpidly and fled; and Hercules
 Her recognising, "Aunt of Bacchus," says,
 "What dost thou here? say, doth the deity 625
 That vexes me, doth she too harass thee?"
 And she replied, but told but half the tale;
 The presence of her son caused her to fail;

She blushed to make confession before him ;
Now frenzy had transported her to crime.

630

Fame, swift and busy ever, now upsoars,
And vaunts the name of Ino on those shores.
Carmentis welcomed her, and as her guest
She broke her fast and sunk to needful rest.
The Tegeæan priestess made her cakes,
Baked hurriedly upon the hearth : she rates
That rustic kindness shown upon that day,
Amidst her brightest beams of memory.

635

Therefore, Matralia on, we offer Cates.

“ And now,” she said, “ O prophetess, the Fates
Are known to you ; unseal then their decree,
And add that boon to hospitality.”

640

There was no pause ; straightway the godhead fired
The mortal frame, and all her soul inspired.

Scarcely the matron might you recognise,
So holier, statelier grown to human eyes.

645

“ Burst into joy my song, rejoice,” she sung,
“ Ino, thy toils are ended ; us among
Here must thou dwell, henceforth for aye to be
Goddess Marine and benign deity.

650

Thy Melicerta, too, must be the same,
And he and thou receive another name ;
Thou by the Greeks Leucothoë called, by us
Matuta. And in port, all naval jus
Shall centre in your son. Palæmon they
Shall name his godhead, and Portunus we.
Arise, assume your duties and your state.”
They bowed assentant, and it followed straight ;

655

Names changed, and ended toils and miseries,
Now one a god and one a goddess is. 660

And now you ask, why handmaids hated are?
The faithless Athamas, Cadmeïda!

Wrought folly with thy maid. To hurt the queen
She told him that adusted grain had been
Served out unto the husbandmen for seed. 665

Ino denied the calumny indeed!
But what of that, it was received as sooth.
That girl's immodesty and want of truth
Have caused her chase them all with little ruth.

Now let not anxious mothers prayers prefer
For blessings for their offspring unto her;
She was a hapless mother of her own.
But useful she unto her sister's son
To Bacchus was; therefore invoked may be
For brother's or for sister's progeny. 675

SLAUGHTER OF THE RUTILII AND DIDII.

It is recorded that she said to thee,
Consul Rutilius, "Hurry not to be
Slain on my feast day by the Marsian foe;"
Despite her warning words it followed so.
Tolenus rolled his waters gory red 680
With blood of slain, the Consul with the dead;
And the succeeding year and morning same
Saw Didius die, doubling the Marsian fame.

TEMPLE OF FORTUNE DEDICATED.

On the same morning, on the selfsame site,
Did the same hand the fane of Fortune pight. 685

But who is this who lies therein perdue
Beneath the toga ? It is Servius. True,
'Tis Servius, that is certain ; why he lies
Obscured therein, to my mind doubtful is.

She, child celestial, owning love concealed,
Blushed deeply red to find her love revealed—
Love for a mortal man ! Her spirit yearned
With passion for the king ; her bosom burned
For him, not blind in that. 690

Wonted she was withal
To seek him through a casement window small, 695
From whence a royal portal bears the name
Of Fenestella ; but now she blushes shame,
And o'er herself and features spreads the veil,
And toga o'er the king.

Another tale
Perchance has more verisimilitude. 700
After the death of Tullius, grief ensued ;
The Commons mourning o'er their peaceful chief,
And seeking mitigation for their grief,
Covered his statue with their togas broad,
And hid from sight their lost and murdered lord. 705

Another tale, and longer, must I sing,
Yet will I rein my steeds within the ring.
Tullia had compassed wedlock, and possessed
Of the reward of wickedness, addressed

Her husband thus :

710

“ What doth it boot to be
Steeped in our kindred slaughter, you and me,
In blood of sister and of brother slain,
If piously contented we remain ?

My husband and your wife need not have died,
If virtuously we stop now, satisfied.

715

Up, I present you with a dowry good—
My father’s head and seat, my father’s blood.
Now, as thou art a man, put forth thy hand
And take that dowry—seize on the command.

Regality is criminal ; now steep 720

Thy hand and mine ; in blood paternal reap
The throne and reign.” So did she goad him on
Till he, a Commoner, seized regal throne.

The Commons thunder-stricken rushed to arms ;
And followed straight blood, slaughter, and alarms ; 725

Infirm old age succumbed. Superbus sate

Sceptred and throned upon the seat of state.

’Neath the Esquilian Servius lay slain
Beneath his palace, bloody on the plain.

His daughter in her chariot down that street 730

Rode to the roof paternal. At her feet

The body lay—the startled charioteer

Reined up the horses, as he dropped a tear :

Haughty and bold, she bade him to go on,

Nor tempt her wrath by weeping like a loon—

“ Go on,” she said, “ drive the wheels over him.”

The fact is true ; they crushed him face and limb—

735

The fact is true: the street is called from it
The Sceleratus, appellation fit.

Yet further, Tullia dared to touch the fane
Memorial of her father—deed profane!

Another marvel followed thereupon:

There sat the imaged Tullius on his throne;

The statue cast its hand before its eyes,

And spoke and said, “O shield me from surprise!

Cover my face, and let it not behold

My wicked daughter’s face.” With toga-fold

They covered up his face as it behoved,

Which Fortune suffered not to be removed.

For thus she spoke forth from her sacred fane:

“If e’er the features be unveiled again

Of Servius Tullius, shame departeth hence.

O Roman matrons, on no vain pretence

Touch ye the toga; but be it yours to pray

Rome’s seventh king may lie concealed alway

Under the Roman garb.”

740

745

750

755

760

765

That fane was burned;
Flames spared that statue. Mulciber returned
To save his son, for Tullius was the son
Of Mulciber. Corniculum when won,
The fair Ocrisia there was captive made.

In company with Tanaquil she paid

The sacred rites; she libated the wine

In sacrifice upon the sculptured shrine.

Amidst the ash a naked form appeared;

The captive maid commanded, it upreared,

And by it became pregnant : Servius thus
Was born of seed celestial. Proof to us
The father gave, when in a fiery cone
The coruscating flame upsoared upon
The head and hair of his acknowledged son. 770

TEMPLE OF CONCORD DEDICATED.

And thou, Concordia ! Livia enshrined
In fane magnificent. Thee she assigned
Unto her spouse adored : yet be it known,
Of all that fane the portico alone,
Of all that house immense, descends to us. 775
The walls of many a city populous
Circled an area smaller than its wall.
'Tis levelled now, but for no crime at all
Save luxury. Baneful to common weal,
Cæsar subverted it with courage leal
To public good, and to his private cost. 780
So does our Censor act ; no deed is lost
When that the Censor practises in sooth
The morals he enjoins to Roman youth.

IDES JUN. TEMPLE TO JUPITER INVICTUS.

The next day is a blank ; as the Ides rove
The temples blaze to the unconquered Jove. 785

QUINQUATRIA MINORA.

QuinquatRIA the lesser is my task ;
Minerva auburn-haired, thee do I ask

To aid me in my duty. Tell me why
 The strolling player of the pipe flouts by 790
 Through thoroughfares of Rome, throughout the town
 In masks, disguises, and the trailing gown ?
 Tritonia answered me, deposed the spear,
 O would that I could utter words as clear !—

“ In the old age, the player of the flute 795
 Was much esteemed ; his pipe was never mute ;
 It sounded in the temples, at the games,
 It sounded too amidst funereal flames.
 Payment made labour sweet, until in brief
 Times changed, and Grecian customs came to grief. 800
 The *Ædile* also limited their men
 Attendant on funereal pomps to ten ;
 Therefore they left the city, and they went
 Exiled to Tibur. Tibur sometime lent
 Exiles asylum ; and then ceased the sound 805
 Of music at the scene, the altars round,
 Nor choir nor dirge accompanied the dead.

A certain man of Tibur, who had sped
 A term of slavery there, but who then free
 From term of time—of noble soul was he—
 Prepared a feast in rural villa, and 810
 Invited thereunto the exiled band.

‘ Twas night, and wine and revelry had pressed
 Hard on the eyes and spirits of each guest,
 When rushed a man, with preconcerted tale,
 And said, ‘ Away with feast convivial ! 815
 Thy manumittor comes, and is at hand.’
 To cut and run uprose the tuneful band,

But could not manage it; strong wine betrays,
And tipsiness, the staggering foot bewrays. 820

But their host cried, 'Depart,' and hurled them in
A wattled waggon; hoisted thick and thin;
And there they lay. Time, wine, and motion wrought,
And on they slept, to Tibur, as they thought,
But on the waggon went to Rome, and passed 825
The hill Esquilian, and at morn stood fast
Right in the Forum. Plautius ready there
Them to befriend: number and calling were
To be enshrouded from the Senate's eyes;
Therefore he masked them, put them in disguise 830
Of trailing garments and long robes, and made
Them join the female troop; and so arrayed
Unnoticed they returned. This stratagem
Deceived his colleague persecuting them, [835]
And pleased the many—the Commons all were pleased.
Now on the Ides all order is defeated;
In dresses quaint, sanctioned by custom long,
They vent their merriment in ancient song.".

Minerva ceased: again I dared to say,
" Still must I ask the reason why to-day 840
Is called Quinquatrus?"

“ March holds a feast to me
Called by that name,” she said. “ Tibicinæ
Are votaries of mine. I was the first to drill
The boxen pipe with stops and notes at will.
The melody pleased well; but when before 845
The watery mirror, how deformed I wore

My puffed out virgin cheeks, 'No, no,' I cried ;
 ' My tibia, farewell, you touch my pride—'
 And cast it in the flood. A Satyr found,
 And struck with marvel heard the pleasing sound ; 850
 Though ignorant of stops, he piped away,
 Whilst now his lips and now his fingers play ;
 The nymphs applauded ; so he bragged and played
 And challenged Phœbus ; vanquished, Phœbus flayed
 Him bone and limb. 855

Yes, I invented flutes ;
 The science takes its place midst my pursuits."

XVII. KAL. JUL. HYADES ARISE. TEMPLE OF VESTA
 PURIFIED.

On the third dawn Dodonian Thyene
 Bright on the forehead of the bull will be ;
 And, Father Tiber, thou dost purge away
 The dust and ash of Vesta on this day. 860

XVI. KAL. JUL. ZEPHYRUS BLOWS.

And if ye trust in winds, O mariners !
 Spread sails, to-morrow Zephyrus bestirs.

ORION RISES.

But when the sire of the bright Heliades
 Shall plunge his radiant beams in Western seas,
 And, with his star serene, fulfills his track,
 The son of Hyreius will show his back. 865

XV. KAL. JUL. DELPHIN RISES. VOLSCI AND ÆQUI CONQUERED.

On the next night Delphin appears in sight :

'Tis long ago since he beheld the flight
Of Volsci and of Æqui on thy meads,
Algida terra ! and of milk-white steeds,
Tubertus Posthumus, unto thy car
Assigned for triumph in suburban war.

870

XIV. KAL. JUL. SOL IN CANCER. TEMPLE TO MINERVA.

Twelve days remain of June ; add one day more.
Sol quitting Gemini now passes o'er
To Cancer ruddy-rayed : Pallas divine
This day was worshipped on Mount Aventine.

875

XIII. KAL. JUL. TEMPLE TO SUMMANUS.

And now Laomedon, thy daughter bright
Rising dispels the damps and dews of night ;
Summanus, whosoe'er he was, received
His temple here : 'twas when the Romans grieved 880
By Pyrrhus were, and him supreme believed.

OPHIUCHUS RISES.

When Galateia shall have welcomed her
In waves paternal ; when, ceased daily stir,
Stillness and quiet reign, the youth appears,
Smitten by thunderbolt of Jove, who bears
The double snakes knotted upon his hand. 885

Phædra and Theseus,—we now understand

How lust and how injustice doomed their son.
 The pious boy exiled was journeying on
 Unto Trœzena, when a blatant bull 890
 Rose on the crested wave, uprising full
 In front of startled steeds; nor voice nor rein
 Of their undaunted lord might them restrain.
 O'er rocks and crags they bolted, till the car
 Was broken, overturned, and onward far
 They dragged their lord, enveloped by the reins,
 Lifeless and crushed.

Dian, indignant 'plains;
 But Coronides said, "I can restore
 The pious boy to life, so grieve no more;
 The sombre Fates must yield unto my art." 900
 From ivory box, herbs he selected part,
 The which the shade of Glaucus had yproved
 The benefit:—for *Æsculapius* roved
 Searching for simples once, and killed a snake,
 And saw its fellow herbs remedial take
 And him resuscitate. He smote the breast
 Thrice, and with words remedial addressed,
 And raised the head from earth.

Dictynna hides
 Him in her grove; he in the glen abides
 As *Virbius*, by the lake *Aricinan*: 910
 But *Clymenus* and *Clotho* plaints began;
 She for her twisted thread was tied again,
 And he for scorn done to his nether reign.
 And *Jupiter* was wrath, and levelled hath
 His thunderbolt, for in unsanctioned path 915

The augur wrought with aid unwarranted.
 But 'plain not Phœbus, that thy son is dead;
 He is a god; be friends with Jupiter;
 Be reconciled with him, who dares confer
 Things upon thee, which else forbidden are.

920

IX. KAL. JUN. FLAMINIUS CONQUERED.

I would not Cæsar, though you hurrying were
 To victory, bid you the standard rear
 If auspices forbad; witness to us have been
 Flaminius and the banks of Trasimene
 How the just gods give augury by birds.
 A day of rashness and of loss past words,
 Was the eighth day before the end of June.

925

VIII. KAL. JUN. SYPHAX AND HASDRUBAL CONQUERED.

But the next morning sings another tune;
 Then Massinissa conquered Syphax, and
 Hasdrubal fell by act of his own hand.

930

FEAST OF FORS FORTUNA.

Time flits away, years roll on silent wing,
 The hours unreined old age and feeble bring.
 How quickly cometh Fors Fortuna's feast!
 Yet seven morns and June will be released.
 Now go, Quirites, go and celebrate
 The goddess Fors where she doth habitate
 On Tiber's banks, by bounty of the king;
 On foot, on board, go hurry-skurrying,

935

Nor blush returning home inebriate.
 Barks garlanded to carry you await ; 940
 And as you float indulge in cups of wine.
 The Commons love her ; he who built her shrine
 Was but of rank plebeian, but he swayed
 The regal sceptre which all ranks obeyed :
 And Fors upholds the slave, for Tullius sprung 945
 From a bondwoman, ranking them among ;
 And he to Fors Fortuna raised the fane.

VI. KAL. JUN. ORION'S ZONE RISES. SUMMER SOLSTICE.

From her suburban temple one again,
 Returning glorious, apostrophises thus
 Orion rising : "Belt, unseen by us 950
 To-day and perhaps to-morrow will appear,
 Orion, afterwards." Who, if he were
 But sober in his wits, would also say
 The summer solstice doth recur to-day.

V. KAL. JUL. TEMPLE TO THE LARES.

With morning dawn rites are to Lares paid, 955
 And chaplets offered by hands skilful made.

TEMPLE TO JUPITER STATOR.

And Stator hath his dedicated shrine
 By Romulus, in front of Palatine.

IV. KAL. JUL. TEMPLE TO QUIRINUS.

And you, Quirinus, in the trabea,
 Three days before June closes, worshipped are. 960

PRID. KAL. JUL. FEAST OF HERCULES AND THE MUSES.

And with to-morrow morn July is born !

“ Pierian maidens, let me have no scorn

In my last task ; Pierian maidens, tell

Who placed ye here conjoint with him to dwell 965

Who suffered scathe of Juno—Hercules.”

So I, and Clio said, “ Memorial 'tis

Philippus of the Great, and of his child

Marcia, the beautiful, the undefiled,

With name deduced from Ancus Martius 970

And piety : her wit and genius,

Hereditary loveliness of face,

All on a par with birth : deem it not base

To praise her loveliness ; we laud the grace

Of goddesses celestial ;—they were allied

975

To house of Cæsar, by Philippus' bride.

O grace and glory, woman worthiest,

Hail, and all hail.” So Clio her addressed

With the assent of all the gifted choir ;

Alcides nodding with responsive lyre. 980



JUPITER TONANS. PIRANESI.

“ RESTITVERE.”

NOTES.

“Ah Romulé.”—BOOK I. line 31.

Ovid over-estimates the science of his own age, and under-estimates that of the old Etruscans. Augustus Cæsar had no better scientific appliances wherewith to measure time, than to rob Heliopolis of an obelisk, its “finger of the Sun,” and set it up in the Campus Martius, on the Monte Citorio, and to concoct a clepsydra, or water time-piece, to divide the day into hours. It was the honour of a far later age to discover the pendulum, and mete the hour into minutes and seconds, and to appropriate to the year its exact measure of time—as 365 days, 5 hours, 48 minutes, and 11 seconds.

The confusion which had occurred, with loss of sixty-seven days in the time of Julius Cæsar, was not attributable to the old Etruscans, but to the historic period of Rome herself. Two hundred and seventy years more than suffice to explain that deficiency, by simply omitting the fraction of the day in the year; and this must be laid entirely to the charge of the Roman Commonwealth; her ploughmen, Cincinnatus and Fabricius, and her tyrants, Marius and Sylla, apparently caring for none of these things; and Ovid apparently classes astronomy and astrology together when he questions, in Book i. l. 319, the lawfulness of his writing upon the stars.

The old Etruscans belonged to a family of the races of man with whom astronomy was a religious study, and their measure of time was carefully and properly kept. The

Equinoxes and the solstices were their festivals, as we find in this exposition by the mouth of Janus. This race of man, scattered over the globe, had its well at Syene, and its pillar at Peru, marking the summer solstice, when, as in Etruria, new fire was drawn down from heaven. Homer mentions the Pillar at Scyros, which was probably another like the Obelisk of Heliopolis, which discriminated by the shadow the daily progress. Hezekiah had his sundial; Ulysses shot his shaft through the twelve rings, probably the solar ray penetrating the cavern on the equinox. The length of the year was well known in very early times.

The old Etruscan year we are told consisted of 304 days; being thirty-eight Nundinæ of eight days; and the cycle consisted of six of these, as nearly as possible the length of five years of 365 days, being respectively 1824 and 1825 days, which they further kept correct by intercalary days; thus, amidst such apparently discordant periods, keeping a concordant course. The Sementival festivals of the times of harvest and of seed-time were specially named, occurring only five times, to six of the other festivals in the period of the cycle; and the husbandmen, as do our gardeners and peasantry, went by natural indications of the advent of the swallow, and the budding of the mulberry, &c.

“Jané biformis.”—I. l. 96.

Janus is a most complex and puzzling deity. Jana, Diana, and Luna are the moon; whom again we find in the masculine as Janus, Dianus, and Lunus. Whether solar and lunar; or whether the masculine form be the solar phase, yet Janus appears to me to have far more of lunar than of solar properties. He gives sanctuary, his wand is white, he claims the pig, he has a love affair with Grané, the solar

fountain, and his fanes at Aventine and at Falisca were cubes. He claims fountains as his own, especially the sulphur fountains at the foot of Mount Aventine, to which phase he belongs as a democrat against the Palatine kings, one of whom, King Procas, was saved by Grané and the pig and white wand.

Mr. Faber carries him back to Noah; Janus and Eanus, which last was a variation of Oan and Oannes. Junonius, from the dove; Quirinus, from Kur, the Sun. We have already seen, p. 11, the ark and the falx as common to Noah, Saturn, and Janus. Bryant identifies Oannes with Dagon, the fish idol of the Philistines and Babylonians, and with the Indian Vish-Nou, whom again he traces back to Noah. He used to appear with his three sons, iv. 141; they were the Cabeiri:—Cabria bore three Cabeiri, and three Cabeiræ, and they were the Ogdoad of the ark; the life before and after the Flood giving him his double, old and young, face. Fountains are his property. Janus, as the Moon, is considered an irreproachable character; but, in respect of fountains, we find the nymph Grané abused by him; and he has a daughter Canens, by Venilia, upon whom severally a word.

Grané is “fons solis,” converted from rites of blood to sanctuary by Janus, as will be shown in Carnæ Festum, and Kalends of June. The name Grané, or Carna, as appropriate to the Sun, may be traced in

Cranaë, the isle which received Paris and Helen.

Grynaeus, Carneius, titles of Apollo; the Geranos sacred to him.

Κρηνη, Grané, Carné.

Grenna, fount of Apollo at Cyrene.

Aquæ Grané, Aix-la-Chapelle.

Ros-Crana, of Ossian, the impersonation of female beauty and goodness, like the Shirin of Chosroes.

In Ireland we find—

Grian, Celtic name of the Sun.

Cairn, Barrow dedicated to the Sun.

New Grange, a tumulus, on the Boyne, whereon St. Patrick is said to have lighted the Paschal fires, which put out those of Tara for ever.

Knoch Greine, Tuam Greine, Hills of the Sun.

Slieb na Grian, Slieb na Màn, Hills of Tipperary to the Sun and Moon.

Cairn Grainey, solar heap.

Granny's Bed, Grian Beacht.

In Scotland we have inscriptions "Apollini Granno." In England we have the Graney River, so the Granta was formerly called, rising at the Bartlow Hills beneath Bumpstead Helion, and joining the Cam and the Rhe at Ragæ (now Cambridge); all which words, Cam, Rè, and Graney, signify the solar fount; springing respectively at Ashwell and Ashton, the word ash being equally significant of fire.

Cranmere on Dartmoor.

Cranbournes and Cranbrooks are fountains and lakes of the sun, erroneously applied to a supposititious Geranos or crane. There is no such bird. The Egyptian Ibis was the original Geranos. There was a dance called by that name: Theseus danced it at Delos round the altar Keraton, formed of the left horns of bulls. The title Karanus devolved on the Macedonian kings from their symbol, Keren, a horn, which they put upon the head of Ægæ, the tumulus, and symbolized it by *Ἄιγας*, the Goat, with "the notable horn" of Daniel. See woodcut, p. 247. And Hesychius says the goat was called Caranus by the Cretans. The practice of marking fountains by mounds and Cippi is almost universal in the East, but sulphurous springs and intermittent sources of water were more than usually holy;

so we find the sulphurous springs of the Forum, claimed by Janus, and the summit of the hill Janiculum is full of springs which are among the chief grace of the Villa Pamphili Doria on that hill.

The name of Janigena Canens exists still with us, as the fountain sources of the Wiltshire Avon at All Cannings and Bishop Cannings, whilst if we have a Janiculum existing on our land, it is at Shepherd's Shore, above those fountains, on Wans Dyke, which separates the northern from the southern sources of those most holy of our Druidic-worshipped streams.* The word signifies Can-Ain, head or chief spring; the Camœnæ, to whom she belongs, are the solar founts; the complex character of Janus jumbles him with these.

It remains to treat of Venilia.

I have adduced Græmes Dyke and the Duni Pacis at Camelon as a Janiculum, and the word Venilia I think attaches to it.

In Sir Walter Scott's 'Antiquary,' in the dispute on the Picts betwixt Oldbuck and Sir Arthur Wardour, the disputants agree there is but one word remaining of their dialect; asked by Lovel what that word in dispute was?

"Ben Val," said both the disputants at once.

"Which signifies caput valli," said Sir Arthur.

"The head of the wall," echoed Oldbuck.

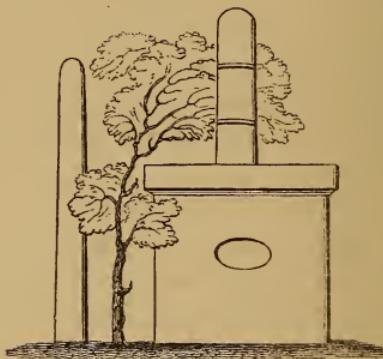
"There was a deep pause, &c."

Ben Val, or Venilia, is the top of Picts Wall, the Janiculum there, at Crowy Point, which is another equivalent. Here we find Venilia, which legend is repeated in the

* Canens, in Britain, was converted into Keyne, Teyne, Cynan, Kane; which was again converted to Queen, as in Queen's Camel, the sulphurous source beneath the Camelates—mounds sacred to King Arthur, our British Sun.

masculine in Venulus, the Ambassador of Turnus, *Metamorph.* xiv. l. 515, who, returning home, runs against the double fane, sacred to Semi-caper Pan, but originally in days of old to the nymphs; there was the oleaster or wild olive, like the cursed fig-tree at the double fane at Bethany and Bethphage; and the fig-tree in the fable of the constellation Hydra, Corvus, and Crater, which appear to me to triplicate one another, the barren fig, the unripe fig, and the bitter olive.

A group of two fanes, with a tree between, appears among the objects of Curetan worship on the Barbarini pavement in Mr. Faber's *Cabeiri*, which is here given.



The fane stands above two bursting fountains, which fall into a reservoir and emerge again in eight streams.

We trace in all these cases a fane with a double or divided worship, and the tree apparently an object of fear and hatred to the votary. But the fig-tree saves Ulysses at Charybdis, and the ark of Romulus and Remus floats to the *Ficus Ruminalis* of Mount Aventine, by the fountain of Janus there. To conclude, I think we have traced in this our land, Venilia in Ben Val, a Janiculum of Picts Wall. Canens beneath a very similar spot of Wans- or

Odens Dyke, and Grané or Carna in Ros-Crana of Ossian, and Cran Mere, mother of the rivers, of Dartmoor, who will be fully treated of on the Kalends of June and her feast.

I. I. 347.

1. Agone, shall I act.
2. Agantur, driven.
3. Agnalia, ancient festival.
4. *Aγωνία*, metus, angor, agony.
5. *Aγωνες*, Grecian games.
6. Agonia, sheep, deriving from the sacrifice of sheep to the sun.

“In Arcadia, near Mount Lycæus, was a sacred fountain, into which one of the nymphs who nursed Jupiter was supposed to have been changed. It was called Hagnon, the same as Ain On, the fountain of the sun. From Ain, pronounced Agn, came the Agnos of the Greeks, signifying anything pure and clean. Pausanias calls the fount Hagno, but it was originally Hagnon. It is the same as Hanes or Hagnes. Egnatia in Italy, called now Anazo and Anazzo, in the Campis Salentini, is of the same purport.”—Bryant, i. p. 252.

Bryant omits the Lago d’Agnano, and its sacred mephitic cave, Grotto del Cane, which may be properly rendered the waters or lake of the sun, and grotto of the priest. The sacrificial knife, the cultrum, was put into pure waters for ablution, the waters there symbolizing the Ain Shems, or solar fountain: therefore the third reason Agnalia is the true one for the Agonalia, which devolved accidentally, perhaps, on this 9th of January, for the addition of the sixty-seven lost days would place it near the vernal equinox, or Sun in Aries.

“*Made by the Rex.*”—I. l. 360.

The Rex was the priest of Diana Taurica in the Vale of Aricia. The title Rex probably deduces from Rê, the Sun, Regis and Regia, which attached to the Tauric rites. Diana was hostile to these Tauric rites; she saved Iphigeneia; she fled with Orestes from Taurica; she groaned and defeated her own rites and votaries in Aricia, where “one stray bleat rising would the rites defeat.” But this placable mood of the goddess did not save the Rex. “*Soli non mitis Aricia Regi,*” who was always a fugitive, and the murderer of his predecessor, and who went constantly armed against the expected assault of his successor. Well might Tullia exclaim, “*Regia, res scelus est,*” “tinge thy hand in blood.”—Fasti, vi. 595.

Hippolytus, Egeria, the nymphs and naiads of Lake Nemi, Juturna, and many more fountain genii, belong to this grove.

1. *Blood* is shown in the Tauric rites of Iphigeneia and Orestes.

2. *Fire* is recorded in those of Castabala, where the priestesses of Diana Taurica walked through fires.

3. The ameliorated worship is shown in these confused rites of the Arician grove, and its “*pinguis ubi et placabilis ara Dianæ.*”

I. l. 400.

The powers who were caught and bound whilst sleeping in caves were Thetis, Proteus, Picus and Faunus, and Silenus. Only the two first-named had power of transformation.

I. l. 555.

When Æneas ejaculates “*Sum pius Æneas,*” does he

mean pious as we accept that word? I think not; it is so offensive that it disgusts every school-boy; he means pia-bilis, expiable, atoning; as affording the sanctuary expressed in his name, and as opposed to sacrificial murder. He himself in the *Æneid* sacrifices eight captives to the shade of Pallas; this is the only instance, due to the Pali rites of Arcadia, of his violating lunar sanctuary. Virgil forgot his cue, in making his "pius" prince follow the practice of bloody Achilles "bloodier than war," who immolated twelve to Patroclus, and demanded "a Virgin of the House of Priam" for himself.

"*Tegeæan dome.*"—I. l. 578.

I.e. Mænalian, of Mons Mænarus, a sanctuary spot. Hercules is conjoined with sanctuary. Croton's not inhospitable house at Crotona; the mound of sanctuary at Troy; Iliad xx. l. 174 (Pope's), and the mound Ara Maxima of l. 619, all have allusion to sanctuary rites over sacrificial rites.

"*Cacus had dragged them backwards to his den.*"—I. l. 582.

The whole space between the Palatine and the Aventine was marsh; between Palatine and Capitolinus there was, beside, the Lake Curtius, and the sulphur fountains of Janus; it was here the Ficus Ruminalis stood, to which the ark with the twins was wafted by Tiber; it was here that the ships of Hercules were concealed by Cacus, hidden in these marshy fastnesses, and apparently almost impassable morass, until drained by the Cloaca Maxima, and propitiated by sacrifice of Curtius. The marsh was called Velabrum, and passengers were ferried across. Those sulphur springs were sacred to Kur, the Sun, and solar sacrifice: whence the legend of the self-sacrifice of Curtius. See p. 190, and note p. 259.

“*Ara Maxima.*”—I. l. 619.

From the Taur, Baris, or Theba, that probably stood there: the tumulus by the sulphur fountains. Afterwards Forum Boarium.

“*The Patres termed Augusta.*”—I. l. 655.

This is another etymological or phonetic appropriation. Augustus, augment, augury, auspices, are supposed to derive from Avis,—“ab auctu vel ab avium gestu, gustuve,” Suetonius.

Probably the Eastern Eu and the Hetrurian Ju in Eumenes and Eupator; Jupiter, Juno, and Juturna, as representing the watery and benignant principle, and symbol of sanctuary, as against the Petra or rocks of sacrifice, has a better claim; the Gallic eau and our Ewer and Euwagium, although far distant in sound, are as near as Avis and Gestus. The Greeks adopted the Eu as a beneficent prefix, but in Eumenides, Euxine, Eunuchus, &c., it fails signally.

“*And slew their offspring in its embryo state.*”—I. l. 670.

This must needs allude to sacrifices of sons and daughters. So Clytemnestra to the Chorus upon the sacrifice of Iphigeneia by Agamemnon—

“ Yet he without remorse,
As if a lamb that wantoned in his pasture
Were doomed to bleed, could sacrifice his daughter,
For whose dear sake I felt a mother’s pains,
To appease the winds of Thrace.”

Egypt, Scandinavia, Palestine, Holy Writ, treat on these sacrifices of sons and daughters, which apparently were Arcadian rites in the days of Lycaon and the Harpies, as set forth in the fable of Carna Festum, where King Procas

is saved from the Stryges by the sacrifice of a pig, and which runs into the sequent fable of Juno Moneta, which surname was given her because she advised the Romans to sacrifice a pregnant sow to avert an earthquake. Cicero *de Divis*, i. c. 15.

The Patres demanded the sacrifice, the dames refused, and they, the Ausonian matrons, practised abortion, as the Hebrew mothers analogously exposed their offspring in an ark. It led to a feast, from which all dead was excluded, as a compromise for not offering something living. (?)

BOOK II. LINE 5.

It is almost needless to remark that this translation is not in the elegiac measure of the original, alluded to as lowly and meek.

“ *Lucaria and Asylum.*”—II. l. 55.

“ And Abraham planted (or ordained) an asyl in the land of the Philistines.”

The altar of fire was called Lukus; so the prophetess exclaimed, “ Luké, Luké, quamdiu tu consumes facultates Israelitarum.”—Bochart, ii. p. 828. From whence, and lucus the grove, came the adage “ *Lucus a non lucendo,*” and also the notions on Lycanthropy.

Argos was the name of a sect affording sanctuary: the grove of Argos, profaned by fire by Cleomenes, and the Phont, signifying Priest in Egyptian speech, converted to murder. They slew the Argive stranger there.

“ Necon et sacri monstrat nemus Argileti
Testaturque locum, et letum docet hospitis Argi.”

—ÆN. viii. 345.

Juno Sospita has just been invoked, and “ *Advena Tiber,*” flowing by the *Lucus Asylum*. We next, following the

clue, run against “Zeus, the god of rain,” at Argos. There was likewise there the mound of Argus, supposed to have been the son of Niobe.

Danaë enters into the fable—Perseus, begotten of her in a shower, exposed in an ark, brother to Argus, who was her son, founder in Italy of Ardea and Argiletum.—Bryant, iii. 68; *AEn.* vii. 409.

It is possible that the tumulus, now called the tomb of Augustus, was the Argive Lophos, raised where Tiber overflowed, and represented the Mount Baris, or mound of Argus, of Arkite rites.

The Scirpea, cast into the Tiber by the Vestal Virgin from the Sublician Bridge, were called Argei.

“*Sospita.*”—II. 1. 43.

Juno the preserver. The fane and founder of it both unknown. It stood on the Palatine by Cybele's.

“*The slaughter of the Fabii.*”—II. 1. 200.

The tale of the Fabii is evidently an old Roman legend, sung in ballads. Fabæ, beans, is the ignoble derivation etymological. Ph' aub, the fount, as in Phœbus, Phœbe, and our Fovant, fountain, were probably the root of the honoured name; for the Fabii sprung from Hercules (the Sun) and a daughter of Evander, the Aquæ Solis of the spot, agreeing with their position by Carmenta, a fountain, and the fountains of Janus. Ovid draws a contrast between the rash valour of the race and the procrastinating policy of Maximus, by which he defeated Hannibal.

“*Arctophylax, the Bear's Custodier.*”—II. 1. 153.

Ovid here gives another interpretation to the Constellations of the Bears. Arcas becomes Boötes.

(See woodcut to Jupiter Elicius, p. 233.)

The deity stands on Mount Mænarus, indicated by the square rock, and symbolises sanctuary.

His opponent is the Baal—the ancient Solar God, demanding sacrifice of blood on the conical Solar Petra. Aquarius stands behind, effunding the nectar and water of l. 146, or more probably representing the rivers of Mesopotamia and land of Babylon.

The victim of Moloch, twice called “Molossian” by Ovid, in the *Metamorphoses*, kneels between them. Lycaon sacrifices the Molossian captive.—*Met.*, Book i. l. 226, and in Book xiii. l. 717. *Aeneas* passes

“ Molossian regions, where
The royal princes, sons of kings, through air,
By means of wings from fire rescued were.”

Boötes is by different authorities the same as Erichthonius, or Auriga. As *Met.*, Book ii.

“ And then Boötes, if report say true,
Mounting his waggon, tardily withdrew.”

He is here Arcas, the eponym of Arcadia, with its harpy rites of fire and blood.

He is also Icarus—votary of Bacchus and the Vine, and father of Erigone—hostile to the Pali shepherds and their fire rites. He becomes Agrotes, or the Herdsman, and he holds an “ashre,” or blesser, as a staff, against the crooked sickle and revolving fire of his opponent.

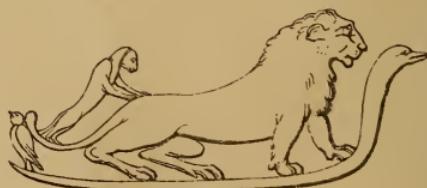
Kalisto is the mound of Kali, the eastern goddess of blood and human sacrifice on the largest scale. Dob is Chaldee for bear, and Dubhe is the chief star of her constellation. There are huge cavern temples in Persia which bear this appellation; and in Chinese the word signifies crocodile; as she is represented by Typho holding a crocodile in Egyptian sculptures.

Boötes holds a redeeming victim in his hands. It was the pig which redeemed King Procas from the Stryges, the same as the harpies of Arcadia, by the white wand of Janus (Book vi.).

No ancient writer has given any interpretation to Engonesis, or the kneeler. I believe it to represent the human sacrifice, redeemed by the principle of sanctuary from the destroying sickle of Saturn and the revolving fires of Baal, in the land of Mesopotamia, where such abominations commenced.

“Hydra, Corvus and Crater.”—II. l. 250.

We have here a deeply perverted asterism. It is probably the sacred fountain of the Sun, with the Scyth of Hercules, in which he sailed round the world, and which is a lost constellation, converted to the Crater of Bacchus; for Coronis is the black poop of a ship, and Coroneos is the black fig; and Corvus, or Coronis, the dedicated mound by the mythologic fig-tree, the *Ficus Ruminalis* of the Palatine, the two mounds Rimmon of the Euphrates, the two Duni Pacis of our Græms wall at Camelon, &c. Ulysses was saved by this fig at Charybdis, and Mopsus overcame Calchas in the famous cause “the sow *versus* the fig;” as see Lempriere.

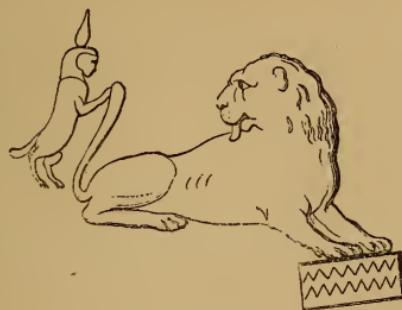


HYDRA.

The above is the asterism, as it appears on the sphere of Denderah.

The ZodiacaL sign of Leo upon that sphere apparently

duplicates the above. Leo places his foot on the hieroglyphic of water, and the ape is adjunct to his tail.



LEO (Denderah).

I must adduce one more woodcut of a double fane—a tree in the midst and the fountains below—showing the Hydra (?) or the Ark, into which two entered and eight came forth.



FOUNTAIN IN CAVE (Barbarini pavement).

In these perversions Hydra becomes the snake; Aree, or Ariel, becomes the lion; and Pithek, the monkey, supersedes Pithos, “dolium, a cask, or vessel.”

An earthenware vase still exists in Cyprus, 30 feet in circumference, shown in the frontispiece of Landseer’s ‘*Sabæan Researches*;’ whilst it is Pliny who asserts that Ænaria, or Inarime of Homer, was also called Pithecusa, not from the multitude of monkeys there, but from the potter’s earthen vessels: old Bochart exclaiming (i. p. 592), “*quæ omnia sunt perabsurda.*” When we get into these perversions they are so; but here we get the clue of the ape, superseding the Pythoness at one shrine, and taking the place of the earthen crater in the asterism of another, as Pytho and its Pythoness; or Pithek and the monkey; or Pithos, the cask, or crater, as they severally suited the “perabsurdity” of the learned.

The ZodiacaL Leo has his foot on the Egyptian symbol of water, Meh or Mem, and apparently duplicating Hydra and the lion. Germanicus states that his name was “Mehdimon,” which assuredly signifies waters of blood.

We find it so called in *Isaiah xv. 9*; for the “Meh Dimon,” “the waters of Dimon shall be full of blood, for I will bring upon Dimon lions,” &c. And also in *2 Kings, ii. 22*, prior to the sacrifice of the son of Mesha, the shepherd king, upon the Chomah of Kir-Haresh, *i. e.* the Solar tumulus, the miracle had occurred which made them ejaculate “this is blood,” for the ditches were or appeared to be full of blood.

Endymion signifies probably this fountain of blood, or solar slaughters, and therefore incompetent to be loved by Diana; so also Hecuba the mother of Paris the firebrand was Dymantida.

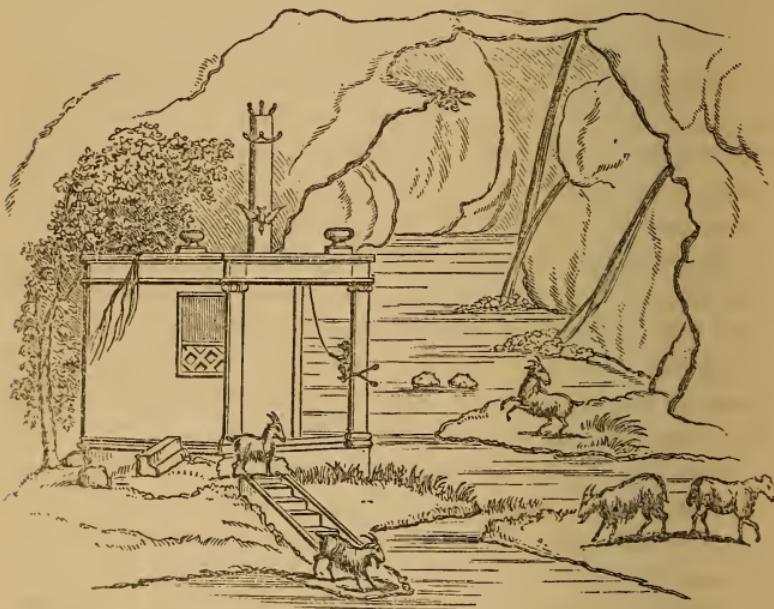
We trace in the above records a double fane and the unripe fig. I trace Venilia to this spot of the Duni Pacis

of Picts' wall. We also have the fable in the Metamorphoses of Venulus, and the fountain and the bitter olive. The fane was a double fane, sacred to the nymphs and to Semi-caper Pan, that is, *Ægæ*, the mound. There is another instance agreeing, but which is adduced with the reverence due. Bethany and Bethphage, equally a double shrine, the names compounded apparently of Ain, the fountain, and *Ægæ*, the mound. Our Saviour cursed the fig-tree, and it withered; and he alluded to the mound in the memorable words that by faith it might be cast into the sea.

As these mounds were raised on rivers and by intermittent water-floods, they were ever carried off. The tomb of Cycnus was swept away by Anaurus—the mound Cercasoura, of Egypt, was swept off by the Nile. Mr. Palgrave, at Charax, on the Eulæus, standing by the mound which gave its name to the spot, heard his native *cicerone* descanting hotly on the subject with all the fervour of an antiquarian; but unfortunately Mr. Palgrave had not been inoculated with the clue that this mound was the third of those which had suffered the fate of such mounds and been swept off into the sea. Loftus' 'Chaldæa,' p. 282, and Palgrave's 'Arabia.'

We now come to the Barbarini pavement and its Curetan fane. We have here the double fane. Pithos, the cask, with the Cippus arising from it, and which methinks is also a clue to Actæon and his metamorphosis into Elaphos, the stag—round-hunched, horned, and secluded, or "heart of fear." It stands by the Cippus and by the tree, itself bearing its Semiramidan Cippus, and the whole stand above the cave of fountain waters—two springs falling into an ark or receptacle, and issuing forth in eight streams. Is this Hydra? or does it belong to the Arkite phase of idolatry?

On the same pavement is another fane, with the Pythoness, shown as Pithek, the monkey, and the five mounds $\text{\textAE}g\text{\textae}$, which we find by the Solar fountain of Heliopolis, in Egypt, perverted to five $\text{\textAE}g\text{\textae}$ goats, as below,



NYMPHÆUM. From Barbarini pavement. (Faber's 'Cabeiri.')

“Unto Euphrates.”—II. l. 485.

There is confusion in the words Euphrates, Palæstinian, and the Lebané or Poplar shade, although the willows of Babel's waters are consonant with the poplars of Syrian Lebanon. It was the Syrians who worshipped the fish; it was at the lake of Aphaca that Derceto was metamorphosed, and that the Lebanotides, votaresses of Lebané, the Moon, succeeded the Heliades, votaresses of the Sun. Dione and Typhon pertain to Euphrates, and Dione changed herself to

a fish in Nilus, when chased thither with the eight gods from Babel. But as we find Derceto and prodigiosa Atargatis as a female fish deity, so we have Dagon and Oannes as male fish deities; and this legend is found conjoined with Euphrates, Nilus, and the Adonis, the river of Lebanon.

II. 1. 501.

The spear of Romulus was called Curis. It is the Cippus, the black solar Cippus: it was changed to a tree on his apotheosis—a tree of sanctuary. It may be seen on the Mosaic pavement of the Quirinal hill—three horned “tricharites,” shown in woodcut, p. 228.

The Caprean Mere is the *fons solis*; Cap, or Ceph, head; and Re, the Sun. It is the Cran Mere of Dartmoor, and Ros Crana of Scotland; the Daphne of Mount Casius, or Cepheus. Romulus sits there as Rex, which is a contracted form of Regis, Regia, &c., appertaining to Solar rites of Re, the Sun. He is there murdered.

The Rex of Aricia was always slain, and his conqueror, or assassin, reigned in his stead. “*Sola non mitis Aricia Regi*” is written of that mythical and contradictory fane of Diana Orestea.

The people accused the *Patres* of the murder. The *Patra* was the rock of the Sun and of human sacrifice. The analogy can be followed by retaining the archaic and original words, but is lost in translation.

Arthur's spear was called Ros, the head. Cephalus had such a spear. Cephel the head, &c. Melia, of Pelion, is the black ashen spear of Achilles.

II. 1. 625.

We assuredly have not the true clue to the prefix *Ju* in Jupiter, Juno, and Juturna, Hetruscan gods. Eu and Joo,

in the East, have reference to water, and Juturna is a water nymph, a fountain in Rome, and a lake nymph in Aricia. Jupiter Pluvius was the \textcircumflex Ether and Juno was the Moon, the presiding power of waters. Eupator and Eumenes are the Pontic titles, and which are not Greek; neither in the words Eumenides, Euxine, and Eunuchus, is it easy to discover the benignant Grecian Eu, the prefix of all that is good. We have the prefix Eu in our word Ewell, Ewer, and Euagium: we have a fountain fane, the source of the River Lee, county Cork, with four fountains, called Gougane: and there is equally in the East, Jehada Joo, four springs; Jooval, the Eulæus of Persia, the holiest of rivers; and Soo, the present word for water, as Kara Soo, the Blackwater there.



GOUGANE BARRA.

Terminus.—II. 1. 701.

Terminus appears to have many points in common with Janus, the double face, the like offerings to him; white

and silence, and “sucking-pig—for pork he scorneth not.” The roof of his fane was like that of Tellus, pierced to see the stars; but Terminus himself was originally a large square stone, like the fane of Janus, which was a cube. Some held Janus to be the same as Cœlus, whose fanes were also uncovered. Apparently Terminus is one of the forms of Janus, and peace, sanctuary, and keeping the bounds common to both.

“*But Gabii was overthrown by villany.*”—II. 1. 737.

We are in the mythic realms of story. Gabii and the Gabinian garb are sectical terms, and hostile to the regal Tarquin, and I suspect equally with Romulus, Remus, and the Trabea.

The Ramahs and Gebas of Scripture, the conjoined worship of the Ramahs and Gabs in every street, Ezekiel xvi. 24, the hostility of Gibeon, the great high place, with its “consecrated slaves,” deceit, and immorality. The Ramahs and Ganesas of India represented there by the elephant and the sphynx; Ganesa and Remena, or Romena, as Aldrovandus records, all severally marked by the spire and the dome, and represented now in the East by the conjoined dome and minaret, are all offshoots of this phase of paganism, we find here overthrown by the regal tyranny of the Tarquins. Gabii disappeared, and regality followed quickly, to be succeeded by the Commonwealth, when we find Brutus declaring Lucretia a divinity.

Her eyes are described as lustreless; *i.e.*, the bale of fire of the solar rites is extinguished, but the “concussa Coma” points to the Chomah mound, and its secret crypt and oracle, as we find it conjoined with the vestal virgins, and with Ora, whose hair was burnt off on the Quirinal hill ere she was deified under that name.

The thing signified is that the regal fire-rites make way for lunar fountain-worship, with the adjunct mound and crypt.

“*Mars Bellicé.*”—BOOK III. l. 1.

Mars never was a benignant God. Ares, God of Thrace, was brutal. Jupiter himself, in the Iliad V. 890, upbraids him for his known ferocity. Mr. Gladstone says he may be compared with Caliban.

The hills of Ares were cursed with human slaughter. Here we have this solar god wooing the benignant vestal fires at the sacred spring. The word *Sylvia* is a compound of *Yl* or *Syl*, and *Via*, a corruption of the *Vir*, in *Virbius*, and representing the *Beer* or *Veer*, the eastern well. Our own land of Wales preserves the syllables in *Erfair*, *Llanfair*, *Y Fynnon Vair*, our Lady’s Well, pronounced *Ervia*, like the Latin *Sylvia*, whilst the legend of *Virbius* finds corroboration in the fact that horses are cured at the well of *Y Fynnon Vair*, or *Winifred*, who was chased down the hill by Prince *Craddock*, and decapitated at the well, now graced by her name. The stories are duplicates—the solar lover and the lunar victim.

Rhea Sylvia, conjoining solar and lunar rites, falls the victim, and her tomb or fane was a tumulus within the walls of Rome, to which tumulus she alludes in her dream, “*Contigeratque novâ sidera summa comâ.*” l. 33, which she applies to the foliage of her soaring palm.

“*Calls thee Elicius.*”—III. l. 350.

Helix is to revolve, whence *Ursa Major* is *Helice*, the revolver. The *Baal* in the woodcut holds the revolving fire. It singularly applies to this myth of Ovid. The hill is the *Capitol*. *Ceph*, *Kaf*, *Kephale*, *Cop*, *Capo*, *Caput*,



LANDSEER'S 'SABÆAN RESEARCHES.'

from whence Cepheus, Cephas, Caphtor, Cephalus. And Tol, another archaism, we find in tholus, the sectical pagan dome, Triptolemus, Thalamum, &c., whence the word "Capitol." The two rocks upon which Baal and Boötes respectively stand represent the hill of solar sacrifice, and the hill of lunar sanctuary. In Babylonia, where the intaglio was framed, it represented those rival hills: following it to Arcadia, they represent Mount Lycaeus, with Lycaon, the Harpies, &c., and the Mount Mænarus, which is still part of the constellation of Boötes on our maps. Following them to Rome, they equally represent Mounts Palatine or the Capitoline, as against the Mount Aventine; the fire and sacrifice of the first as against the sanctuary afforded by the latter. The revolving fire of Baal is being propitiated by an offering from Mons Mænarus, and the man redeemed by some victim: it looks like a dog, but a dog was never an acceptable sacrifice: it is

more likely the hare or the kid we see in the arms of Auriga, and in the hand of Centaurus. The play of words betwixt Elicius and Numa appears to be between Caput, one root of Capitol, and Mæna, the like syllable as in Mænalus, "Cæde caput," I will, responds Numa, "Cepa cædenda est," *i.e.*, an onion. "Hominis" "summos Capillos," "Animam," "Piscis," held to be the Mæna (see p. 54, Dea Muta), which has affinity with Mænalus, and, by analogy, with Aventine. With Numa and Mount Aventine superseding Romulus and Palatine, sanctuary succeeded to sacrifice.

The round or conical rock upon the coins of Elagabalus, was inscribed "Sole invicto;" the square, as symbolizing the lunar, may be traced back to Egypt, where, on the cartouche of Mycerinus, the round reads Ra, the Sun, and the square Men, the moon, the two worships being mingled under his dynasty.

For the rest—Numa veils in white. Helenus had instructed Æneas to veil his head in purple.

"Purpureo velare comas, adopertus amictu."—ÆN. III. 405.

"Et capita ante aras Phrygio velamur amictu."—545.

He sits on a throne of maple-wood, spotted, neither black nor white. This Acernus, maple, is constantly met with as a sectical symbol. And the Salii priests of the sun assume the ancile or shield by which lightning is averted, or perhaps whereby they concentrated the solar rays, and drew down new fire from heaven.

The Gnossian crown.—III. l. 498.

This must have been the circle of stones, such as we have at Stennis, Avebury, Stanton Drew, and many other spots, adjunct to the cryptish fanes of Minos and of Pasiphae. The word Karanim signifies ambiguously rays and horns.

The unbenignant fires of the Minotaur were conquered by the benignant fire of Theseus, but Ariadne was made over to the horns of Bacchus, which are solar rays—Bacchus, the last pagan impersonation of the Sun. The crown was the work of Vulcan, fire. Ovid is the only authority for making Ariadne the Goddess Libera. He makes her complain of the horns of the Minotaur, and praise those of the solar Bacchus.

Of Melité.—III. l. 615.

Bochart says that Melité signifies sanctuary, and Battus is a scorned and scornful title of one who could not grant it.

The Ogygian Island of Calypso is held to have been a Melite. The port of the cornucopia'd Achelous was another. An island off Ragusa, which gave name to argosies, is a Melita; and lastly, the famous Isle of Malta, now the spot in question.

The Lybians call a king Battus; but the dynasty were stammerers and lame, and could not govern Cyrene, their fountain of the Sun, but were obliged to send to Mantinea, a lunar town, for a man to govern Cyrene. In Ovid's 'Metamorphoses' Battus is turned to the spotted stone "Index, known for its villany." So a Battus reigned at Malta, and could not protect his sanctuary.

Unsandalled.—l. 647.

Jason loses a sandal on crossing the Anaurus (the solar fount). It is probably the like as Achelous losing a horn to Hercules. The pair of mounds, Taurs, were symbols of sacrifice, but one was the symbol of commercial safety; indeed of the l'haros, like the beacon-tower of the beneficent King Ceyx at Trachin,—

"A beacon tower with summit altars stood,
Signal to vessels batter'd by the flood
Of shelter sure."—MET. Book XI.

Æneas walks unsandalled. The Latin deity Indiges had no mound. (?) But in l. 675, he gives Æneas and Lavinia the tholus or dome, hostile probably, to the Tyrian Queen, from which Anna Perenna flees.

“The march unto the Argei.”—III. l. 845.

The groves of Argos and the mounds of Argos. Mounds of the Ark, in conjunction at Argos with the God of inundations, and Zeus the God of rain, are the Argei here named, although the interpretation, referred by Ovid to a future day, is wanting. At Rome we have these Argei, to which pomp-processions were made. Also the Grove Argiletum, which is the Latin translation of Argiphont, *i.e.*, Argive priest. We have the Scirpea, Book V. l. 620, images of men, also called Argei, which were cast into the Tiber in lieu of the “advena Argivus hospes.” The lucus asylum and the Lucaria of Book II. l. 55, is probably the grove dedicated by Romulus for the “Argive slain.” They were spots affording sanctuary to strangers. The Argive seems to be the reverse of the Molossian, representing Arkite and Moloch rites.

Minerva Capta, or Pallas.—III. l. 867.

The head of Jove, from which Pallas sprung fully armed by a blow from the hammer of Hephaestos, God of fire, was the Eastern Mount Caf, Ceph, Kepheus, Kephas, and Kephalus, of mythology: whence, Minerva Capta.

Pallas herself eponymizes the Pali fire-worshippers, and the Pali-stan becomes in Hetruria Faliscan, with its white oxen dedicated to the Sun.

So the Ægis was likewise the mound which got phonetically perverted to the goat’s skin, but Ægæ, the mound of Neptune, was a sanctuary, and mounds Ije and Yge are

traceable still in the Ije Abarim of Scripture, and the Mont d'Ygé of Mans, Brittany.

IV. 1. 239.

“ Say what denote
The lions her attending; savage race
Bearing the yoke, so strangely out of place? ”

Har, Ari, Arimi, Ararat, Hereri, Ariel, &c., convertible terms for mountains and for lions.

The Goddess Ken is shown now on a lion's back, and now on mountain-peaks. It was the pagan sect of Arimites the goddess changed from bloody sacrifice to her own form of worship.



ASSYRIAN GODDESSES KEN AND ASTARTE.

“ *Palæstinates.*”—IV. 1. 266.

The Pali, fire-worshippers and blood-sacrificers, the Pallacides, Philition the Shepherd, the Ara Palici, and these

furies Palæstimates, belong to this root. Thus we find a Palæste in Epirus with a temple to the furies. Flint and volcanic stone knives were used by this sect in their sacrifices.

“*The Games of Ceres.*”—IV. l. 441.

Here we approach Ceres, the Moon, as Servius calls her in the first Georgic.

White garments, swine, waters of Enna, the Meoni of Scripture, and peaceful altars for the pure offerings of her votaries and orgies. Ovid avails himself of the occasion to tell again the rape of Proserpine, but with no great variation from the other accounts. The birth of her votary Triptolemus is the chief new point, it is the sectical tholus, dome for her cryptish fires, that she affects under that eponym. Her feast ends with the emphatic declaration of the lunar deity:—

“Ceres affects the white: white garments don
Upon her feasts—dyed garments she will none.” .

Scylla.

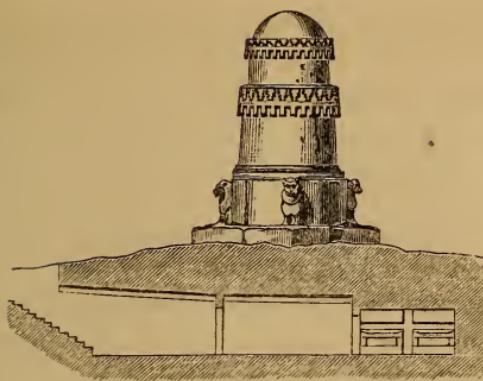
“*O'er the Niseian dogs the seaman's dread.*”—IV. 559.

Ovid does not separate Scylla, child of Nisus, and Scylla, child of Crataës.

“ And Scylla sits, dogs' muzzles round her hips,
A maiden visage and a hellish womb.”

The woodcut represents one of many such fanes on the Palestine coast at Marathos, by Tortosa.

Maundrell selected a pair, which I have given p. 175 of the Metamorphoses, and proposed that the subterranean chambers were for sacrifice, and the narrow excavations in the rock, cut in radii 18 feet long, were for offerings of masts and oars, dedicated to the winds.



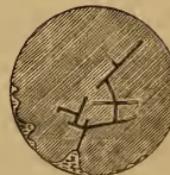
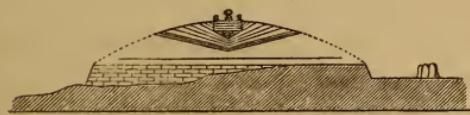
TEMPLE AT MARATHOS.

The sacrifice of shipwrecked mariners is traced to the ports of Byblos and Curium, and the rocks called Leucadian, as alluded to by Ovid in the casting of the Scirpea into the Tiber,

“So till the advent of Tirynthius,
Leucadia’s dire rite was held by us.”—BOOK V. 715.

So Virgil also calls Leucadia’s rock “the seaman’s dread” (*Æneid* iii. 275), conjoined with the name of Apollo, signifying the sun.

Scylla is conjoined with Halyætos, which I take to be the Allyattan mound.



TOMB OF ALLYATTES, WITH THE SUBTERRANEAN GALLERIES OR ANCIENT EXCAVATIONS.

These mounds, which are numerous by the Lake Gygæa, have not been much explored, but their congeners of Tyr-

rhenia had Dædalian subterraneous passages, and appear to me to link on the fable of Dædalion chasing Thisbæan doves, the pirate chasing merchant ships, to the utter grief of Ceyx and Alcyone, who protected the oceanic realms and also the wings and subterraneous caverns of Dædalus.

Scylla, in the woodcut, represents the white symbol of sanctuary; Kiris the lark, and Kéré the unicorn. The former notion of a bird common to herself and sire may deduce from the eastern word Gaph, signifying equally pinnacles and wings.

The name of Scylla is conjoined with wrecks. Virgil mentions “*Navifragum Scylacæum*;” and we have our Scilly and Skully isles carrying on the analogy.

The white pillar, with the tholus or dome, and the ornamentation symbolic of water (?) and of sanctuary, was apparently a lure, and the Gortygian cavern beneath was the Gheres, the bed of death, of the sun or destruction, demanding maritime victims.

Outside the Gate of Damascus, at Jerusalem, exists a series of subterraneous chambers known by the name of the Tombs of the Kings. That they are not tombs of kings is agreed upon: they are therefore something else.

Maundrell has given the first and best description of them. He says: “Entering by the rock you find an underground court 40 paces square; a portico, with a hole to enter by, leading successively to seven or eight apartments; the two last lower than the others, and descended to by six or seven steps. These apartments are surrounded by niches, 9 feet deep by 3 feet square, holding coffins of stone sculptured with garlands. The doors of stone, with their pivots cut in the native rock. Lastly, a channel for water, cut the whole length of the chambers.”

Compare this with the description in Ezekiel viii. :—

“And brought me to the door of the inner gate that

looketh towards the north, where was the seat of the image of jealousy." v. 3.

" And he brought me to the door of the court, and when I looked behold a hole in the wall ; and he said unto me, Son of Man, dig now in the wall, and when I had digged in the wall behold a door." v. 7.

There was weeping for Tammuz, v. 14.

There was fire-worship to the sun, v. 16.

With the branch to their nose, v. 17.

The hole in the wall, the door of native rock, the sculptures of garlands, and the stream of water for purification, all point these out as the chambers of imagery denounced by Ezekiel.

Our Saviour also appears to have alluded to such chambers in his speech, " lo ! he is in the secret chambers ; believe it not."

These chambers of Jerusalem find congeners in those of Marathos and of Etruria.

Mr. Faber considers them caves of the Cabeiric mysteries, and imagines that the descent of *Æneas* to Tartarus is drawn by Virgil from such mysteries and chambers.

Æneas, after the nocturnal sacrifice of seven bullocks and seven rams,

" —— furens antro se immisit aperto,"—VI. 262.

which led him to the vestibule of the jaws of Orcus and the passage of its water, Styx. He then passed the several fields—corresponding with these chambers, one by one, into the place where they divided into twain, l. 540, when " *panduntur portæ* " again

" *Ocupat Æneas aditum corpusque recenti*
 Spargit aqua, ramumque adverso in limine figit,"

he purifies himself with living waters, and fixes the branch

to the lintel of the gate, which singularly agrees with Ezekiel's caves, mysteries, and the branch to the nose.

These caverns are not without their very ancient legends, conjoined with the name of Herod, who violated these tombs secretly by night in search of treasures, but found none; and thence dated the curse which fell on him and his family.—*Josephus Antiq. xvi. 7.* It is a repetition of the oft-repeated tale of violating tombs for treasure, as in the case of the tomb at Morng-aub and the Pyramids. Josephus adds that Herod, in intended propitiation of his deed, erected a propitiatory monument of white stone.

Mr. Fergusson, in his 'History of Architecture,' from whence the wood-cut is taken, states that if he had to decide upon the form of that propitiatory monument, he should select that of the wood-cut. I should do the like from its being the pinnacle to similar chambers elsewhere.

Allyattes' mound had five termini, like Porsena's at Clusium, and both had subterranean passages. Purification was one of the functions of Croesus, the son of Allyattes; and the secret mysteries and fatal effects of betraying them is the opening tale told by Herodotus, under the fable of Candaules exposing the beauties of his wife to Gyges.—*Herodotus i. 8 and 35.*

The escape of the Molossian (Moloch) Princes by means of wings, and Dædalian caverns, conjoined with sacrifice, wings, and sculpturings, appear to me to belong to these secret chambers, which amongst other variations devolve upon Scylla—conjoining the Kiris, the lark, and unicorn, with Halyaætos and his mound; Dædalion chasing This-bean doves, conjoins them with the sea and mariners; and the long, narrow niches, spreading round their rays, appear like spots dedicated to the winds, and fitted to receive offerings of masts and oars.

Vulpium combustio. Foxes burnt.—IV. 1. 786.

This ancient fire-rite, which we trace in Holy Scripture, precedes the feast of Palilia.

It appears it was no new notion that entered Samson's head when he let loose the three hundred foxes in the standing corn of the Philistines; but he, in mocking their fire-rite, did it in harvest, and not in the stubble fields.

IV. 1. 830.

Following immediately on the burning of Foxes, we come upon Palilia, a feast second to none in Roman annals.

The word derives from the Pali, fire-worshippers of the East. They may be found pure at Gwalior (Cali ur, the town of Kali, the eastern goddess of fire and blood), which fortress was held firstly by Suraj Pâl, to be held by his descendants so long only as a Pal should be its lord. Eighty-four reigned in turn, and built its pagodas. It descended to one Yatai Karan, who resigned it for a larger kingdom, leaving it to his viceroy Râm Deo, whose descendant Râm Sah was conquered and expelled by Jahangir and his omnipotent white elephant, who conquered the Pali Râms and their Singh (or sphynx); but it is recorded that the Singh will return, and will conquer and eat the elephant, as we see him in the act of doing in 'Asiatic Researches,' Vol. III. p. 333. Batuta, p. 131. We follow the Pali dynasty to Egypt, as the shepherd race who built the two pyramids of Gheeba. Philition the shepherd, whose name was hateful to the Egyptians, the Pallades or Palacides, priestesses of fire and blood, the marriage of one of whom by old Phœnix (Iliad Book IX.) was so deadly a crime; she was Kalle-Comé, fair-haired, or of the Chomah of Kali. Thence we go to Palestine, on which this race have bestowed their

name, and where we find the burning of foxes as one of their rites. Lebanon is called Palæstinan, the Furies the goddesses Palæstinates. We find altars at sulphurous springs to the Palici: and following the clue to Etruria, we come to Pales, a male and female power, and her fire-worship in Palilia, and her shepherd sway over flocks and herds, and the white oxen of the sun at Falistan; the local Pali-stan, or land of the Pali.

Palæ Tyrus and Pallas, born from the head of Jupiter by a blow of Vulcan's hammer, belong to this root.

The ashes of purification, a heifer's ashes "sprinkling the unclean," are the production of preceding festivals, the Februa and the Forda, &c., horses' blood, calves' ashes, and bean-ashes, being the charms. All these words refer to old pagan fanes, and rites, and demons. Hippa and the Cippi for the horse, Agelah, Baris, and Theba, for the heifer, and Fabæ beans, in Ph'aub, the fountain and the serpent, the sibyl, and the god.

The Agelah was revolving fire; we have the root in Tintagel, which was invisible twice a year, at Yule and bonfire. Tristram, p. 322. It also forms the root of our fiery giant Eigel, Tregle, common to Scandinavia and ourselves. Palilia were performed until very lately in the very streets of London. We used to go into the fields to gather vervain (John's-wort), to burn on St. John's eve, when we rubbed our eyes and rheumatic arms with the ashes, leapt through the flames, and sprinkled ourselves with water, even as Ovid declares that he duly had done. And Beltane is still retained in Ireland, the Highlands of Scotland, and in rocks in Derbyshire and Yorkshire to this day.

Pales Silvicola does not probably apply to Silva, a wood, but to Sil, as we find it in Sileni, Silvius, Rhea Sylvia. Silbury Hill and Her-Silia, a solar phase opposed to Baal,

as Rê was opposed to Ammon in Egypt; as the fires of Comana and of Soracte were fires of purification, unlike those of the Taurs and Ben Hinnom, where victims were burnt in sacrifice.

The sanctity of the holy groves is strongly asserted. The danger there was apparently in approaching these sacred spots of sanctuary, would well nigh prevent a votary from availing himself of them; only the theory and practice must have been widely different. Virgil describes the shepherds as reposing at midday in the sacred groves, and Servius warns us that it was not lawful to browse them. The Coloniate addresses Oedipus sitting on the sloping and unhewn stone in front of the fane of the Eumenides:—

COL. "Ere thou speak more, come from that seat; the place
That holds thee now is hallowed from thy tread.

OED. What is the place then, sacred to what God?

COL. Nor touch, nor habitation dares profane
That place; for there the dreadful Goddesses,
Daughters of Earth and Night, have their abode.

OED. Them by what awful name should I invoke?

COL. This people calls them the Eumenides,
The all-beholding powers."—POTTER's *Translation*.

Sacred spots were consecrated under a blessing or under a curse. In which latter case pasturage, or the use of any of the productions, was held impious. In all cases the plough was forbidden. Mitford, vi. 257.

The "serpent groves" and this fane of the Eumenides are cases of consecration under a curse.

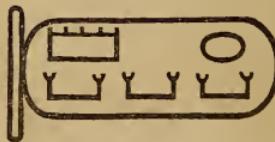
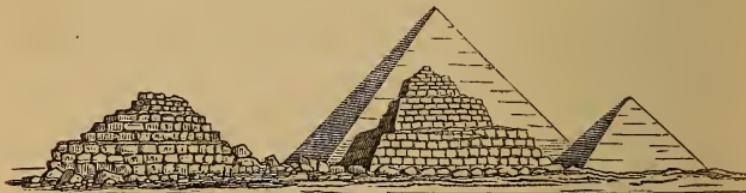
The history of sanctuary and forests and forest laws in England would be very curious and entertaining. Probably forest laws were founded upon older sanctuary laws.

Pales has been converted into a benignant deity; her fires are fires of purification, and her feasts of wine and milk. Her festival inaugurates the foundation of Rome.

Rome built.—IV. 1. 934.

Palatine, Aventine, and Cœlius, are the three mountain eminences, rivals; and Romulus, Remus, and Celer, the three enacting personages.

Looking at the map, it appears that Aventine was surrounded by the overflowing waters of Tiber, which thus gave sanctuary both effectually and symbolically. Remus appears to involve the root of Reem, the scriptural word for sanctuary, being probably Ra Em, the House of the Sun, as it reads on Mycerinus' cartouche. Remus stood upon the stone called "The Rock" of Aventine when he counted the vultures (p. 147).



PYRAMID AND CARTOUCHE OF MEN-KA-RA OR MYCERINUS.

When water could not be made available to encircle and form the sanctuary, the plough was used to make a Grims (Hareem) or sanctuary-dyke, of which we have many in this country, including Graeme's or Picts' Wall between Forth and Clyde.

Romulus, whose etymon signifies something high, Rom El, the High Sun, appears to do this on the feast of Palilia,

and his grims-ditch being derided by Remus, as it passed between the unflooded valley between Mount Palatine and Mount Cœlius, Celer is reported to have slain him. Romulus ploughs with the white oxen of the Sun. It was on the feast of fire when—

“ *Et novus accenso fungitur igne focus,*”

when the Etruscan Haruspex drew down from heaven new fire, which ceremonial we trace to Peru at the feast of Raymi, and see alluded to wherever the fire-worshipping race is traced in story.

We have a King Coel in Britain, referred to Cœlus, the heavens; a fabled king and father to the Empress Helena at a spot near Colchester; and Coel's Kitchen, a magnificent chalk eminence by Maiden Bradley, ranking amidst them.



SYMBOL OF MACEDONIA. (Archæo' xiv. p. 14.)

BOOK V. I. 125.

Capella is a variation of the mountain sanctuary, Kaf, Ceph, Cephalus.

Amalthea is a form of the sanctuary hills Hamalell, which we trace at Adam's Peak, Ceylon, under that name, Melek Ham and Hamalell (Batuta, p. 185), and also at the oasis of Jupiter Ammon, in "Edrar Amelah," the White Mountain of Mr. St. John (Lybian desert), with its flat summit and single path of ascent; we trace here a third in Crete, in Amalthea, which when subject to Baal was probably marked by the double fane of the bulls of Colchos, Rhodes, and Lemnos; but when one was broken off, as in the case of the sandalon of Jason, the horn of Achelous, and this horn of Amalthea, broken off against an "Alon or Asyl" (oak and asylum), further symbolic term for sanctuary, then the woods of Crete convert into the 100 cities under Jupiter, and the Pharos becomes a cornucopia. The woodcut represents the Caranus of Macedonia—"the rough goat," with the one "notable horn" of Daniel. It is the Geranos of the altar dance of Delos, which Theseus danced there, in lieu of the dance of Dædalus (see note, p. 214). Caranus, first king of Macedonia, was led to Edessa by goats, and changed the name of that city to Ægæ accordingly. Keren is horn and ray in Hebrew, and it is Keras in the Greek. The pyramidal canopy over the god Ramah, in the East, is Kernia; Juggernaut is Karanak; the mound at the junction of Tigris and Euphrates is Korna, all variations of the "horn." Hesychius says the Cretans called the goat Caranus; Xenophon that Karanos signified Lord, and Alexander the Great adopted the Persian title, Dhul-karnein, when he associated the horn of the Ram of Persia with the Goat of Macedonia.

Sir Thomas Wyse finds a locality recording this phase of worship, at "Vostitza—Ægium, its ancient name, and again called so officially," ii. 247. Like Mount Ida, where Olenos and his wife Lethaea were changed to stone ('Metamorphoses,' x. l. 70), so an Olenos was near Ægium, giving

the appellation of Olenian to Capella. "Zeus had an alsos near, and on the coins of Ægium he is represented crushing the goat between two trees, symbolic of the whole grove," p. 246. It is against this Alsos, the Alon, Asyl, Grove, Oak, or Asylum, that the sacred Goat breaks off a horn; and accordingly we find Ægium a prosperous seaport, and its fountains hyperbolically praised by Pausanias as "an abundant source of water; which fountain it was both sweet to look at and to drink from" ('Peloponnesus' ii. 245). We also find the river called the "Ass-drowner," referring to the mounds "On" of the Sun, and being another version of the story of Pausanias, of Ægæ being swept away by the river Crathis.



ORION.

Cicero's translation of Aratus: a manuscript of the second or third century—British Museum, Cotton MS., Tit. B. 5. Paper read 13th February, 1834, p. 150. Royal Society of Antiquaries, London.

Orion.—V. l. 560.

Bryant designates the legend of Orion as the most slovenly legend ever devised. "How art thou fallen

from heaven, Al-Al, son of the morning," as it is written in Isaiah.

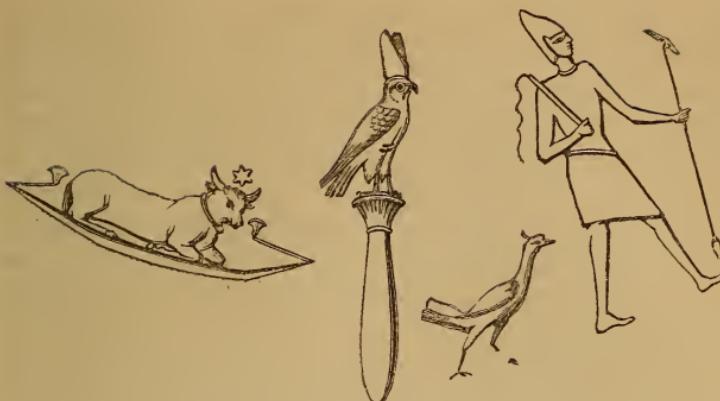
Orion was called Alorus, Nebrod, Nimbrod, and Nimrod; Alal, Alalcomeneus, the Giant, the Ethiop, the hunter; another scriptural name is Kisel, synonyme with fool.

Whilst Homer, in the *Odyssey*, shows him as a savage hunter with a club of brass, Aratus and the astronomers depict him as a king with drawn sword; but all authorities mainly agree in referring him to Babylon, where he was Belus, instituting the worship of fire, and building the tower of Babel. Nonnus makes him the Indian Bacchus.



BAAL AND THE HORNED BACCHUS.

Thus he has the grandest of the constellations assigned him, whilst Baal has three stars allotted to him, which were perhaps the original "Deltoton," consisting of three stars of the first magnitude—Sirius, Procyon (also called his dogs), and Betelgeux of Orion, which formed that lost constellation, and which represented, as Hevelius thought, and has replaced it, the Raem, or Unicorn, which was, indeed, the temple of Baal.



ORION AND SIRIUS—SPHERE OF DENDERAH.

So Job, comparing the true deity with those Chaldaic objects of Pagan worship, declared that he, God, made “Ash, Kisel, and Cimah, and the Kadrys of Teman,” *i.e.* Arcturus, Orion, the Pleiades, and their seats of sanctuary (?) The seats of sanctuary we find as Amalthea in Crete, and Hamallel in Ceylon, and at the Oasis of Ammon in Lybia, being compounded of Ham and Alal, and where we trace them as mountain sanctuaries, scarped rocks, still amongst other names retaining that of Hamallah, as we also find it in Pindar’s “Alalkomeneus, first of men.”

Aur Iönah, the Babylonian Sun, or Fire, or Light, is probably the etymology of Oriona, of which the nominative Orion is an elipsed form.

Orion was the earth-born, confusing him with the tumulus he erected. Chios and Boeotian Tanagra, and the Peloran promontory of Sicily are places to which he has been especially assigned; in Chios Orion was blinded by Oenopion; blinded he sought Lemnos, the isle of Vulcan, fire, Vulcan gave him Kedalion to carry him to the abode of the Sun; the Sun restored his eyesight, and when

Orion sought Cenopion to take vengeance, the Chians hid him under ground, and Orion retired to Crete. Mount Casius of Pelusium is now called Kisel. The statue of Jupiter Casius there held a pomegranate in his hand, associating him with Rimmon (Lemière, and Bryant, iii. 239).

Have we Orion under some of his synonyms in Britain? I think we have; Cenopion and Kedalion are corruptions of Ain and Aub, the prophetic fountain, and Kadyr Helion, the solar fane.

We have eight, at least, of such fanes and fountains retaining the name Chesil in Britain:—

Chesil, with Clorus Camp and Dunstable pool, east of Salisbury.

Chesilbury, eight miles west of Salisbury, with its earth-work above the magnificent fountain Fovant.

Chesilbourne, under Nettle-cum-Tout, the highest point of the chalk range, Dorsetshire, among the Melburys.

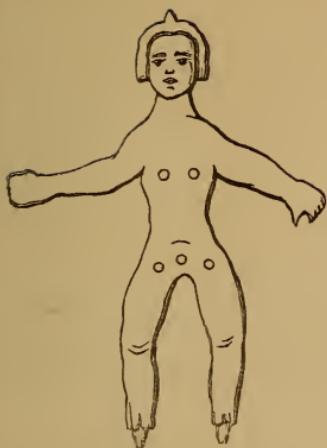
Chesildon, below Liddington earthworks, but it is also an earthwork itself, and built up of Druidic stones; its spring feeds the great reservoir by Swindon, supplying the canal.

Chesilhampton hill, in the fork of Thame and Isis, with a fraternity of Baldons around, Baldon Toot, &c.

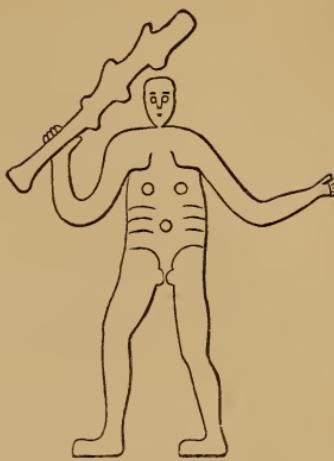
Chesilhurst, Kent, a cliff overlooking Bickton and Bromley vales.

Chesilton, Portland Isle, with the Chesil bank. Chesilwater, Fortune's Well, Melcombe Regis, and the Druidic fountain of Portisham, and

Chesilborough, a conical hill, an offshoot of the Ham quarry hills, Somersetshire, famous still for cretinism, witches, and an evil name. It is here, I think, I have discovered Orion himself as a Roman Penates.



CHESILBORO.



CERNE ABBAS.

The Chesilbورو Penates is taken from the 'Journal of the British Archaeological Association,' December 31, 1862. The writer says, "I met there the late Sir Richard Hoare, and the Rev. Mr. Skinner. I asked the latter the meaning of the word Chesil, having a field in West Coker of that name. I considered it had allusion to the sandy soil of the locality, but he said it meant the 'Great House,' or 'Place,' and added, search in your field, and it is my opinion you will find Roman remains."

The statement goes on to say, that so it proved; the soil dark rich loam (not sand at all), and stones, tesserae, plaster, tiles, pottery, nails, bronzes, coins, flints, bones, &c., mixed with the soil; they found no remnant of palace or place, but they found an altar, "one wall fragment of six stones, *in situ*," with a stone path of the Ham quarry stone, the stones worn with having been trodden on, and bones of ox, sheep, hog, horse, deer, stone arrows, javelins, and knives, and coins, all Roman. Amidst them the Penates they call Mars, but which the constellation

marked upon his body and the belt, carrying out the slovenly legend “Triorches,” prove to be Kisel, or Orion. There are two marks given on the knees: if further research should show them to be two more stars, the constellation of Orion would be perfect upon the body, and leave no doubt of the idol. All these representations of Orion (except Denderah) bear the constellation marked upon the figures, and that of Aratus apparently conjoins the twain of Deltoton and Orion.

The other figure I have placed by his side is a monster idol of 180 feet in height, beneath an earthwork on the chalk range, and above the fountain which rises at Cerne Abbas, and which, like the White Horse of Ashbury, has existed time immemorial.

Cerne Abbas is the *Carne* horn of the *Aub* spring; all our “Abbas” and “Abbots” stand on springs of water, which appear to have reference to the name; but M. Huc, writing of the Kéré, or Unicorn of Thibet, and comparing it with the Unicorn of Scripture, calls the latter the “Ariel and Aboukarn of Haute Nubie.” Aboukarn and Cerne Abbas appear to me to be the like word, and in Ariel and Aboukarn we have this Ariel—“lionlike man of Moab,” forming the Karn to the fountain of Cerne Abbas.

The legend of Kentish horsetails, according to Mr. Bailey’s ‘Etymological Dictionary,’ belongs to this spot, which I have attempted to account for in a note to the White Horse of Ashbury, p. 208, *Metamorp.*



THE WHITE HORSE OF ASHBURY, BERKS.

That these idol monsters, called Kisel and Cefl, were converted into Cavalli by the missionary monks of Pope Gregory, who instructed them to pervert the names of idols to some approximating inoffensive word ; and that thus the Dragon of Ashbury, and the trinodine club-bearer of Cerne Abbas got conjoined with horses. Probably the people, angry at hearing their idols called Cavalli, fixed horses' tails in derision upon the offending Christians ; and that the monks framed the retributive legend of horses' tails growing on the backs of the men of Cerne or of Kent, where was another White Horse belonging to the Druidic system at Addington.

Tyndaridæ.—V. 800.

The Tyndaridæ and the Æbalidæ contend for the Leucipides.

The Tyndaridæ were fire temples, says Bryant, ii. 157, and because they stood by the sea they were made tutelary deities of that element. The Æbalidæ would appear to be the Aub. El. fountain of the sun, of which Idas and Lynceus, his brother, were the mount and bale of fire. They fought at Aphidna. “Aphys or Aphytis, in Thrace, in a country Phlegra, from its worship of fire,” Bryant i. p. 75. A spot unencumbered by trees, suited to fiery contention.

It appears partly to duplicate the story told by Homer of Idas and fairfooted Evenina, Marpessa, or Cleopatra, whom he redeemed from Apollo. Jupiter enters into this fable ; but his bolt was as unequal to strike the sword from the dead hand of Idas, as was Apollo's dart from Idas; “most excellent of mortal men,” as Homer terms him.

The death of Castor appears to be another instance of changing the pair of fire temples into one, as in Jason and his sandal, Achelous and Amalthea, and their horns, from the pair of Taurs, threatening death to the mariner, to the

Pharos, a pillar by day and a light by night, affording harbourage and safety to him.

Carna.—VI. l. 115.

The three female names conjoined with Janus and the Janiculum are Granê, Venilia, and Canens. Adopting three spots as representing Janiculums in Britain, we find traces of the three names. At Shepherd's shore, the Janiculum of the Wansdyke, we have the sacred sources of the Avon, called Cannings—All Cannings and Bishop Cannings. At Camelon on Picts', or Græme's dyke, we find the sole remaining word of the Pictish tongue to be Ben-Val (see back, p. 215). On Dartmoor we have a mythical central mere, from whence its rivers were supposed to spring and flow, called Cranmere, equivalent to the Ros-Crana of Ossian and the Hippocrenê of the Muses. Cranmere exemplifying in its fable the story of Grane, or Carna, those who seek for it fail to discover it.

The analogies of the name are given p. 213, showing it to be the fountain of the sun, and still called Grenna, at the fountain of Apollo at Cyrene, and Aquæ Grané by Lord Clarendon, at the sacred waters of Aix-la-Chapelle.

The River Teign is one of the very chief of our Druidic worshipped rivers. It seems to signify the eastern T'ain, the fountain. St. Keyne of Cornwall and Keynsham becomes St. Teyne in Wales; and the words Dan and Dane are perhaps variations of the name.

There is no Druidic remain of which the Teign possesses not a specimen. A three days' journey through its wilderness would take the votary from the huge lagoon, at its mouth, to Cranmere, at its source; by Chudleigh and its pixy cave; Manaton and its dragon and legendary snakes; Heytor, with its pyramids of native granite; Stanton Drew,

with its cromlech and Brad-mere; tolmens and logan stones, circles, old British bridges, and grey wethers.

Near to Chagford the river surrounds Gidleigh, and descends through a cleave from the morass of Dartmoor. Following the course of the stream the votary would ascend by one arm and descend by another and make a circuit without being able to identify where the summit fountain actually lies: this is Cranmere; the summit being a swamp, Cranmere is undiscoverable. The Brenner pass of the Alps is another case in point: the fountain parts upon the summit and flows north and south, the nymph of the pass hiding herself, as did Grané.

The Teign nevertheless does hold a mere or pool above Gidleigh, though not at its summit waters, called Raybarrow pool. Rê Buri is equivalent to the Irish Cairn Grainey, p. 214, solar heap or mound, and would imply that this mere had been dedicated to Re, the sun.

Above Shepherd's Shore we have Rybury, the summit peak, also called Tan hill; Tan in British signifying fire. The river Till appears in like manner to enclose the peak of Cheviot with its Druidic remains. The horseshoe circle of Marlborough Downs is enclosed by the Gad and Ogbournes and ditches yet remaining between them on the north. The Cranmere of Hacpen there has the resounding name of Glory Anne, or Port Laurien.

The notion that Cranmere is so named from the Cranes frequenting it is utterly untenable. It is a dread solitude, the peat supporting nothing but itself, "spongy and poor and wet." It does not appear to subsist a frog. Animal life commences below the cleaves; above them is mere desolation. Geese fly by myriads over the Yorkshire wolds; but I never heard of geese on Dartmoor.

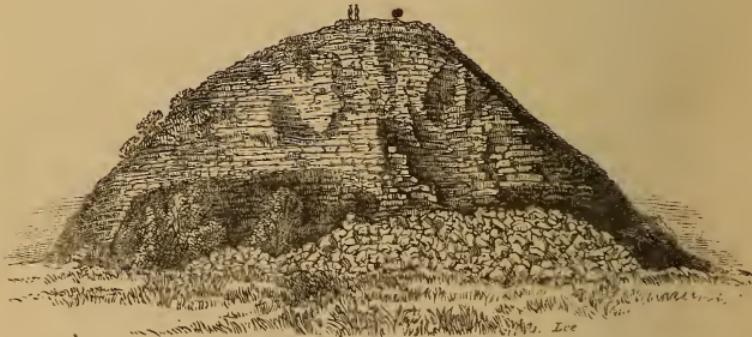
All our Cranbournes and Cranbrooks hold their titles from the sun, and not from cranes; and their old Pagan

attributes were beneficent, if Grane truly is their impersonating genius.

“Thence derives Vesta.”—VI. l. 356.

Ovid breaks down thoroughly in this derivation of Vesta. We trace the derivation very surely from the eastern Ash, or Esh, fire; Eshah offering by fire, Hestia, Vesta, \textcircumflex Estus, Eshel, Asylum, and Asherah, groves; in our English Ashes, and Ash bury and Ashwells, Yes Tor, companion with Mis Tor, the two chief Tors of Dartmoor, and signifying solar and lunar (as also Bel Tor and Hessary Tor; Haytor and Manaton; and others forming pairs of solar and lunar fanes on Dartmoor).

Ovid proceeds to show that Vesta and Terra are the same. “Tellus was heaped upon her; one and the same Vesta and Tellus are,” l. 545.



THE TEHL. (Tristram's 'Great Sahara,' p. 30.)

The Thol, in Hebrew: in Latin the tholus, dome of Vesta, as also the word thalamum, sometimes applies to tumuli, and sometimes to bridal beds beneath the dome, as in Book iv. 262, where Attis imagining the thalamum or dome of Cybele would fall and crush him, resumed the Peak of Dindymus. He flees from the crypt of Cybele and resumes

the Tehl, as we see it in the woodcut. The Tehl and the Thol are the same, only the bale of fire of the Tehl becomes the vestal fire of the Thol. In our country St. Bridget's fire was kept in the round tower of Kildare; which round towers "arctae sunt et altæ neenon et rotundæ."—*Girald. Cambrensis.*, which description of the round tower carries out the sectical points of Tellus and Vesta.

Another point belonging to the subject appears to be the ass. This would be the Bomos On, the mound of the sun, represented by the garlanded ass, referred to l. 410, l. 557. The ass's shadow at noonday when the tumulus affords none, and a dozen strange proverbs touching the ass; among the Kumæans; among the monkeys, Pithecoi; among the bees, Melissais; the Thebans could not pass the Oneium, &c.; all show the sectical difference of this silent and despised solar shrine.

"The Curtian lake."—VI. l. 473.

Probably this was the Caprean mere where Romulus, sacrificing, disappeared. It was sacred to Kur, the sun, with a sanctuary grove, to which they went barefoot. It was the site of the sulphur springs of Janus, and medicated waters, i. 293. It was drained by the Cloaca Maxima, and mythically filled up by the sacrifice of Curtius, horse and armour, to the solar rites. Vertumnus and the revellers from Fors Fortuna's feast, and scoffing at sailors belong to this spot. The memory of this paganry did not disappear when all traces of lake and solar rites had passed away.

The Palladium.—VI. l. 501.

" Retain, he said,
The form ethereal of the martial maid,
To town and realm wherever she may be,
She will transfer all rule and sovereignty."

It is curious that we possess a Palladium in the “Liag Fail,” or Stone of Fate, in Westminster Abbey, with a legend similar. On the palace of Scone, from whence we took it, is inscribed

“Ni fallat fatum, Scotti quoconque locatum
Invenient lapidem regnare tenentur ibidem.”

which is rhymed thus :—

“ Except old saws do feign,
And wizards’ wits be blind,
The Scots in peace must reign
Where they this stone shall find.”

which is supposed to be a translation of the Irish verse and Scotti of Ireland. James I. was crowned upon this stone. We have another, the Saxon Kings’ stone, at Kingston-upon-Thames, and another in London, now part of St. Swithin’s church, whereon Jack Cade struck his sword, exclaiming, “Now is Mortimer lord of this City.”

At Cashel also is the stone on which the Kings of Munster were crowned.

VI. 1. 590.

“A rocky head,
Which separates two seas—one little neck of land
Washed by two waters.”

Portishead separating the waters of the Avon River from the waters of the Severn, exactly exemplifies this description. Fors Fortuna and Portunus, Portumnus and Matuta, are all part and portion of one another.

Portishead is a remarkable spot. Wansdyke commences there, traceable still to Inkpen by Hungerford, separating the waters of the northern Avons and Kennets from the southern. Portland Isle with Fortune’s well, and the Druidic fane of Portisham at the end of the Chesil water, also pro-

bably record the name of this pagan marine god. Haven was our old British word for port. Fors Fortuna and Portunus probably named Portsmouth, Portisham, and Portishead. Our legend of Sabrina leaping into the sea and being there received by the Panopê and her hundred sisters of Severn, has somewhat of analogy to the fable of Ino.

VI. l. 686.

“ But who is this
Beneath the toga ? It is Servius.”

VI. l. 698.

“ And o'er herself and features spreads the veil,
And toga o'er the king.”

Tullius Servius is thus conjoined with Fortuna, Fors Fortuna, and Matuta.

Servius was a solar power, a rex and born of Mulciber, though by a slave. He lies, therefore, covered, *i. e.* in crypt, beneath the toga purpurea of the kings. Æneas sacrificed thus in purple by command of Helenus on reaching Italy, and the old Greek monarchs veiled their heads when they sacrificed.

Fortuna lies covered by the white Velamen, Peplos, or Kredemnon of the Greek, the lunar veil, as shown upon the Samian Juno, p. 172.

Wordsworth ('Athens and Attica,' p. 181), writes, that the Peplos was hoisted aloft with cables, like a ship's sail, on a horizontal bar attached to the summit of a vertical mast. In this position the peplos moved above the heads of the crowd. Afterwards the peplos assumed the character of a real sail, and the props of the peplos the functions of a yard-arm and mast.

So we find in Britain a coin of Antoninus Pius gives Britannia holding the mast, from which descend three

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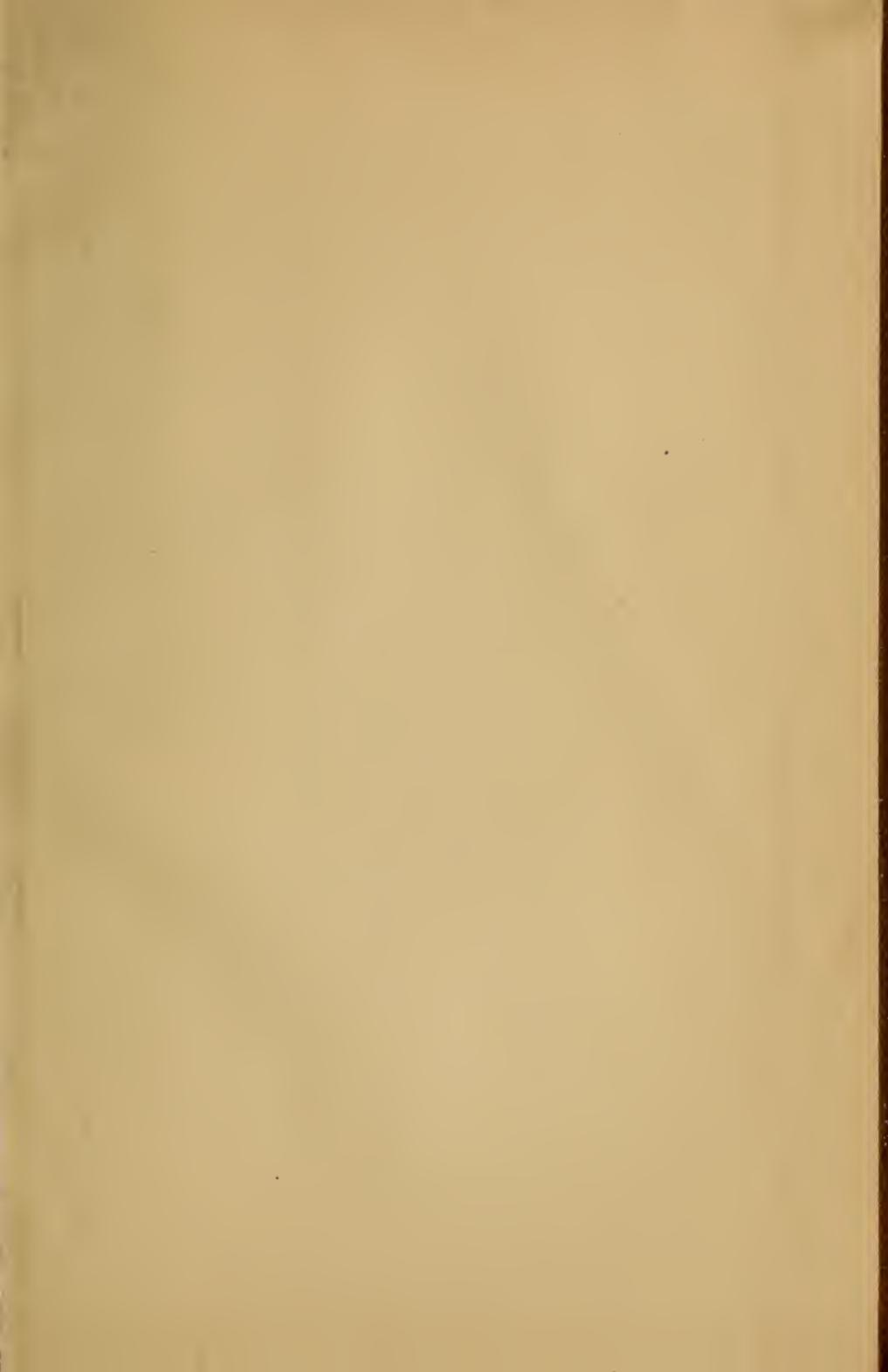
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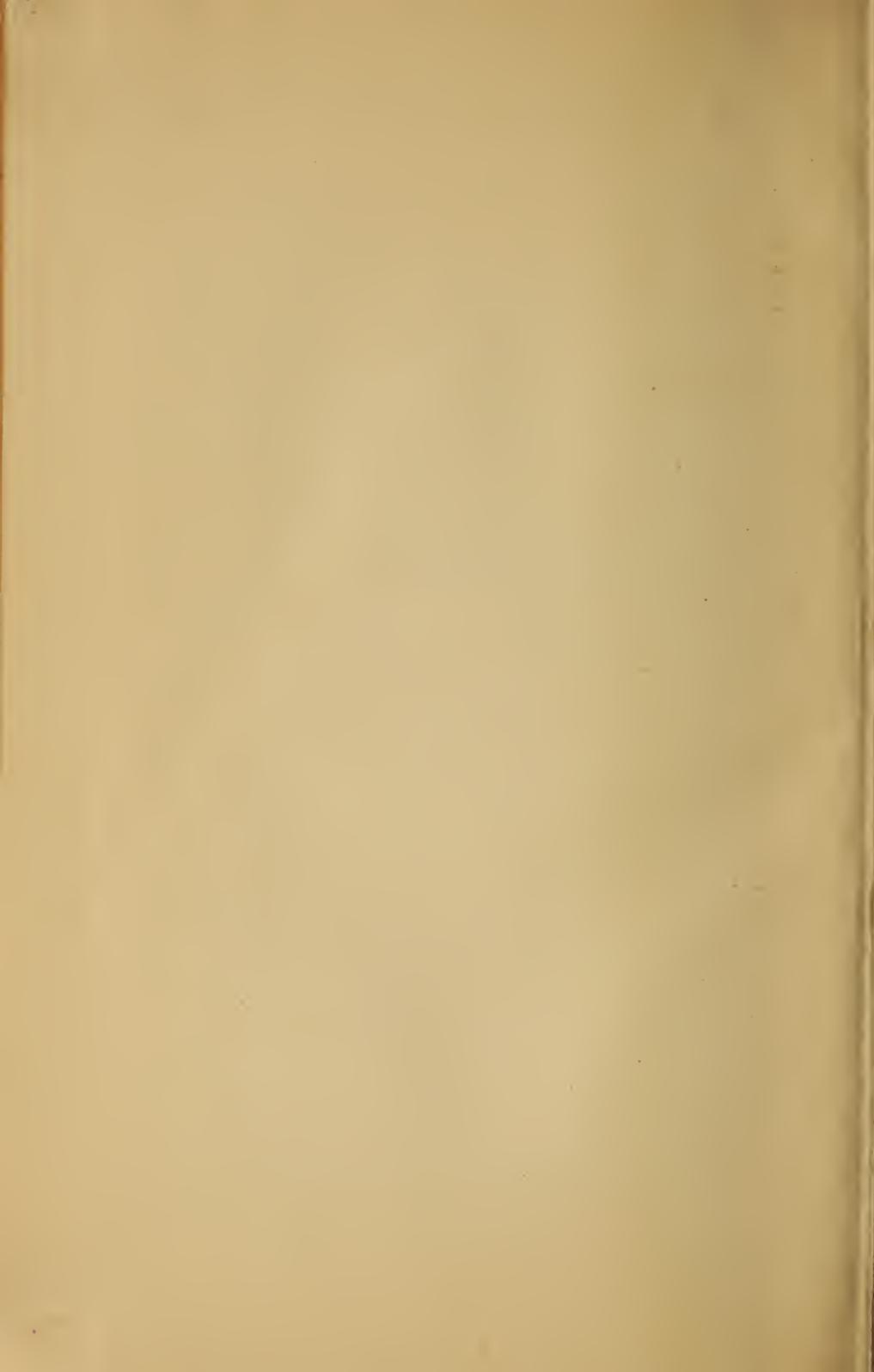
Peplos (Camden i. cxviii. of Roman Coins). It appears in some sectical way to reverse the trident, which was of fiery symbolic import.

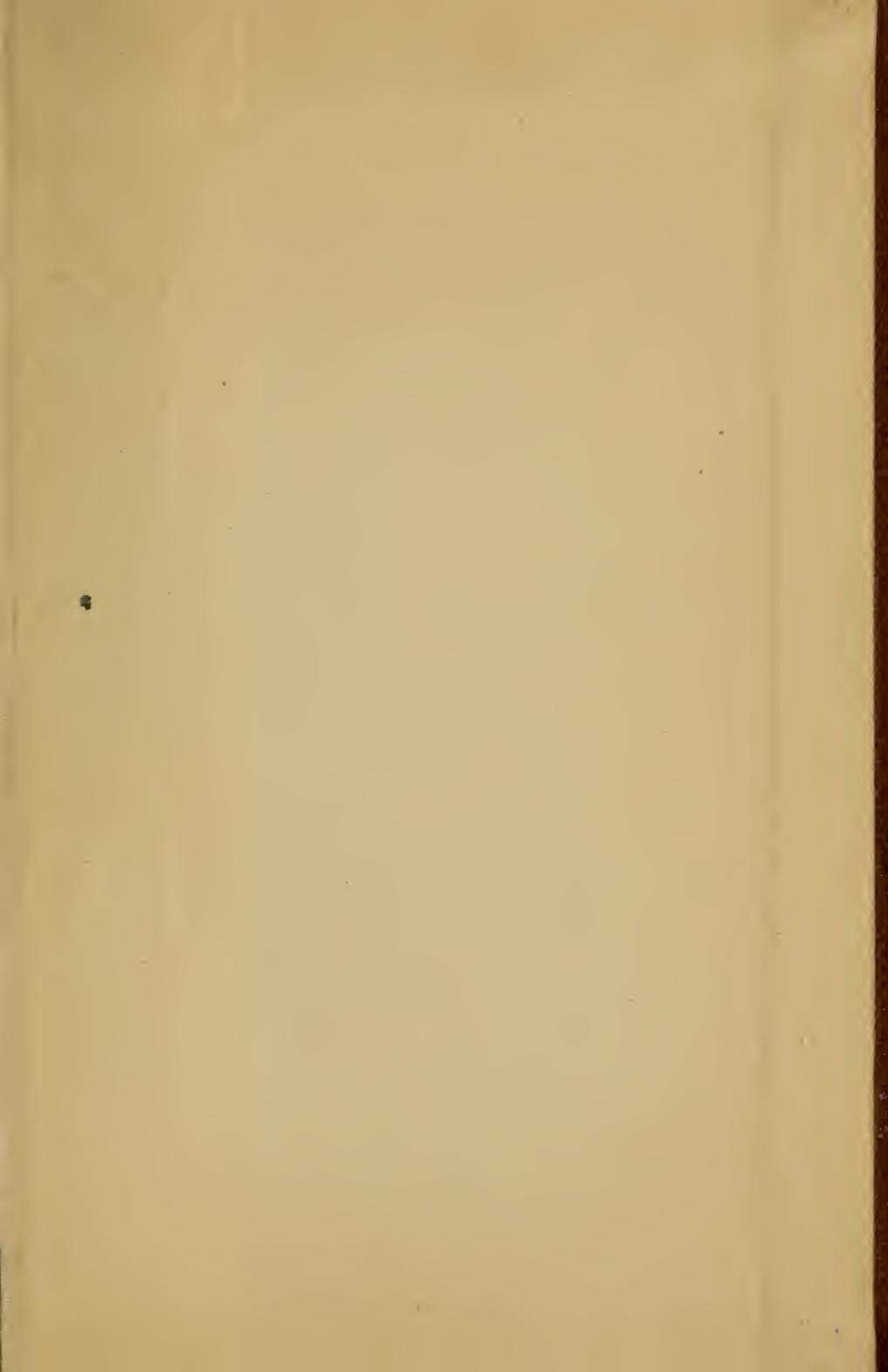
At the same time the peplos was an undoubted garment — a robe presented by the Trojan dames in procession to “unjust Minerva.” It was the Panathenaic symbol.

We find it as a robe and as a sail in the hands of Europa on the bull in the coin of Sidon. Leucothea lent hers to Ulysses; Medeia stained hers with the blood of Apsyrtes; Thisbe's was spotted and polluted by the lioness, priestess of the Arimi; Omphale clothed Hercules in her velamen; Faunus fled from the sight of it, his rustic fanes were fire altars. In all these instances the like symbol is referred to the lunar veil and cryptish rites of the lunar deity from Isis to St. Bridget.

Downes







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